

MC President Resigns

Dr. R. A. McLemore, president of Mississippi College for the past ten years, has resigned, effective August 31, 1967.

Dr. McLemore announced his early retirement following a meeting of the board of trustees of the college, held at the school on Thursday of last week.

No reason was given for the early retirement, but his resignation was presented to the board following the refusal of the trustees to accept a proposal that would have allowed students to participate in federal aid programs.

The board unanimously requested Dr. McLemore to reconsider his resignation, but, according to B. C. Rogers of Morton, president of the board, the president has not indicated that he will reconsider.

The school faculty, later in the day, met and voted to ask the trustees not to accept Dr. McLemore's resignation, and also to reconsider the action taken in refusing to approve the proposal to allow students to accept federal aid.

Dr. McLemore's mandatory retirement date would have been June 6, 1968 when he will be 56, but his announced retirement on August 31, 1967 will come about nine months earlier.

In other actions the board of trustees designated \$100,000 from the college's operating

funds to be added to the student loan fund.

This was done after the board rejected a proposal by the president that more than that amount be used for renovation, redecoration and repair for some of the buildings. "The board felt that it is more important at this time to meet student loan needs, than it is to renovate buildings," said Mr. Rogers.

Mr. Rogers added that ap-

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Hong Kong Location For Wallace Movie

SAN FRANCISCO—Dec. 12 —Today at 4:00 P.M. the SS Golden Bear pulled out of the Pier 29 past the Golden Gate Bridge bound for Hong Kong—the same route by which Dr. Bill Wallace took in 1935 to China where he served as a medical missionary for Southern Baptists.

In Feb. 1951 he died in a communist prison cell as a result of his effective life for Christ among the Chinese people.

It has taken 16 years for the world to hear this story, but today the SS Golden Bear carries on board Producer Gregory Walcott and the first unit of crew and equipment that will film the thrilling events in the life of this humble servant of God. Production begins Jan. 2nd.

Douglas Green, production designer for nine years at Universal Studios has taken

a leave of absence and will serve in the capacity as co-producer. He will also direct his own screenplay adapted from the biography by Jesse C. Fletcher.

Green comes from a motion picture family. His father, Joseph Green, directed Jolson Story among many fine movies. Douglas has directed a number of important 2nd Unit assignments for Universal—the latest is Strikingly Modern Millie with Julie Andrews.

Walcott hopes to have the Wallace film ready for theatrical release in for world-wide distribution in the early summer. In his own words he requests, "I am asking Baptists everywhere to lift us up before the Lord in prayer. We want God to lead in each decision so that Christ will truly be glorified in the wonderful life of Dr. Bill Wallace."

Seminary Choirs Will Perform On ABC Network

LOUISVILLE, Ky. — Two choirs of the Southern Baptist Theological Seminary will present a half-hour program of Christmas music on the American Broadcasting Company radio network Christmas Day, December 25.

The program will begin at 5:30 p.m. EST, 4:30 CST, 3:30 p.m. MST, and 2:30 p.m. PST. Network officials noted that local broadcast times may vary and that listeners should check with their ABC affiliate to be sure.

"We are pleased and grateful for the opportunity of representing eleven million Southern Baptists on this nationwide broadcast," said Dean Forrest H. Heeren of the school of church music.

Featured will be selections by the Seminary Choir, directed by Dr. Jay W. Wilkey, and the Male Chorus, directed by Dr. John N. Sims. Both groups are composed of students from the seminary's three schools.

BWA HEAD SENDS CHRISTMAS MESSAGE

The president of the Baptist World Alliance, W. R. Tolbert, sends the annual Christmas message of the Alliance as follows:

Monrovia, Liberia
December 1966

GREETINGS:

Another year is ending. The excitement, the tension, the disappointment, the sorrow, and yes the joy, the success,

and the achievement that came with it leave mankind confronted with a great challenge.

Notwithstanding the old year's immense scientific discoveries in outer space and great material advancements on our earth, man still seeks true happiness, security and peace.

Upon the immaculate birth of the Prince of Peace in Bethlehem's lowly manger, when the WORD which was GOD condescended to become flesh to dwell among men made his advent in a world of sin 1,966 years ago, the Angelic Choir joyously chanted "Peace on earth and good-will to men."

The Christian world again hails this blessed Yuletide fraught with all the hope it offers and the promises it assures to a restless, perplexed, uncertain age.

The chasm in human relation needs to be spanned. Human miseries occasioned by poverty, ignorance and disease need to be eradicated. Prejudices, hate and injustices need to be ended. Wars need to cease. This can and will be done only by the creation of a clean heart and

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The Members and Employees of THE MISSISSIPPI BAPTIST CONVENTION BOARD Extend to All of Our Readers

Best Wishes for a Merry Christmas and Happy New Year

CHRISTMAS MUSING ON MISSIONS—

The Birthday Of The King

(EDITOR'S NOTE: This is a Christmas message, received two years ago, but it is far more than a Christmas message. It is a great missionary heart-cry, so important that we cannot refrain from publishing it now. We receive many missionary letters and cannot publish them all, but sometimes one comes that must go on to our readers.)

By Mr. and Mrs. Glenn Morris

Southern Baptist Missionaries, Bangkok, Thailand
"I am a Voice crying aloud in the wilderness—make the Lord's highway straight."

Today (Dec. 5) is the king's birthday! The city of Bangkok is ablaze with brilliant colored lights and splendid decorations. Illuminated arches at every main intersection, festooned with elaborately worked out designs and greetings turn the December night into a dazzling spectacle. Every public building in the city is completely outlined in lights; thousands of oil flares on bamboo poles line every canal bank and reflected in the water add an oriental splendor of their own. Millions of baht have been spent by merchants in a friendly competition to see who can give most honor

on this birthday of a king. At dusk traffic becomes congested as people drive through the streets to see the decorations. There is a three-day government holiday and everyone is in a festive spirit.

A typical American Christmas? Look again at the date. It is not Christmas but the celebration of the birthday of the king of Thailand, born on December 5, 2470. The current year, 2507, is the date of the Buddhist era—more commonly used in Thailand than the 1964 of the Christian era. What appear to be trees in lights are instead nine-tiered Thai umbrellas, the mark of the rank of king.

With interest we watch the grandeur, the pageantry, the unexcelled decorations, demonstrations of love and honor given to their earthly king. And we think of home in America, of December 25, and the birthday of our King—Christmas. In this great city of two million how few will celebrate with us twenty days from now that other birth date. The lights in Bangkok will be taken down before then, the city quiet, the holidays over, the Thai children back in school. Only the comparatively few Christians will note the day with

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For God so loved the world
that he gave his only begotten Son
that whosoever believeth in him
should not perish but have
everlasting life.

The First Christmas Gift

AN EDITORIAL

Christmas began with giving! Without the first gift there would have been no Christmas!

Giving is one of the most meaningful customs of the Christmas observance, but it is not of recent origin. It began in Bethlehem.

The first giver was God. The first gift was the most precious, and the most costly, the world ever has known. That gift was God's own Son. All other customs, and activities and experiences of the Christmas season are meaningless without this. Consider this gift carefully, and all others will fade into insignificance. Learn the truth of this gift, and Christmas becomes glorious indeed.

What does this first Christmas gift really mean? What was God giving to the world at Bethlehem?

It was a gift of love, the almighty God of this universe, expressing his attitude toward His creation.

It was a gift of grace, God's immeasurable mercy reaching out to all mankind.

It was a gift of salvation, bringing redemption

and deliverance to a sin-cursed race.

It was a gift of power, providing cleansing for even the "chief of sinners."

It was a gift of hope, offering assurance of God's presence with His people, and of their eternal triumph in Him.

It was a gift of life, providing God's eternal nature for dying man.

It was a gift of joy, flooding God's fullness into human hearts as they receive His Son as their own Saviour.

It was a gift of peace, sought continually by the world, but found only in human hearts when they open to let Christ come in.

It was the gift everlasting, for Christ comes in to make men His own, in this world and for all ages to come.

It is the first, the greatest of all gifts, the gift of the ages.

It is the one gift most needed by the world of today.

SBC Estimates Show Increases, Decreases

NASHVILLE (BP)—Preliminary estimates of 1966 Southern Baptist Convention statistics show small increases in the number of churches and members, a large increase in music ministry enrollment, and decreases in baptisms and enrollments in other church program organizations.

The estimated statistics were computed by the research and statistics department of the Baptist Sunday School Board here, and out-

lined by the department's secretary, Martin Bradley, to a meeting of state Baptist denominational workers here.

Bradley said the estimates are based on a sampling of statistics submitted by 53 Baptist associations which were found last year to reflect accurately the final totals which are available each February.

From the sampling of 53 associations in 13 state conventions, the predicted changes were given in the percentage

of increase and decrease over last year's statistics.

Percentage increases were reported in the number of churches, up .6 per cent; church membership, 1.4 per cent; and music ministry enrollment, up 12.5 per cent.

Percentage decreases were baptisms, 4.2 per cent; Sunday School enrollment, 4 per cent; Training Union enrollment, 1.8 per cent; Woman's Missionary Union enrollment, 4 per cent; Brotherhood and Royal Ambassador enrollment, 5.6 per cent.

In making the presentation, Bradley stated that a comparison of 15 metropolitan associations was made with the 53 associations that seem to be representative of the entire SBC.

The statistics in the 15 metropolitan associations confirmed the pattern of decreases in baptisms, Training Union, WMU and Brotherhood enrollments.

Contrary to the 53 association prediction sample, a very slight Sunday School enrollment was reported in the urban churches of the 15 metropolitan associations.

Music ministry enrollment for the 15 associations, where music ministry may be ex-

pected to be already in a higher stage of development, was significantly less than that for the 53 associations, Bradley said.

Included in the 15 metropolitan associations were: Montgomery, Ala.; Phoenix, Ariz.; Denver, Colo.; Pensacola, Fla.; Carbondale and East St. Louis, Ill.; Owensboro and Bowling Green, Ky.; Kansas City and St. Louis, Mo.; Asheville, N.C.; Cincinnati, Ohio; Nashville, and Amarillo and Galveston, Tex.

GRAHAM, FUCHIDA ON HONOLULU PROGRAM

HONOLULU, Hawaii (BP) A former Japanese pilot who led the attack on Pearl Harbor stood on the platform here with Evangelist Billy Graham on the 25th anniversary of the bombing as "Brothers in Christ."

Commander Mitsuo Fuchida, now a Presbyterian evangelist, drew applause from the large gathering at the International Christian Leadership Breakfast when he declared:

"When I came to Hawaii 25 years ago, I was your enemy. Now I am your brother in Christ."

Graham, enroute to Vietnam to spend Christmas with American troops there, said that Fuchida's life is a testimony of the power of God to change human lives.

Fuchida told the crowd of

his conversion as a result of reading the scriptures, and that he believes God spared his life so he might now be able "to witness to the Lord's grace and forgiveness."

At least six times during combat, he faced almost certain death, but somehow he always managed to escape. Of the 70 officers who led the attack on Pearl Harbor, Fuchida is the only one still living.

Captain Fuchida was commander of the lead high-level bomber in the Pearl Harbor attack, and it was he who fired the signal flare at 7:49 a.m. on Dec. 7, 1941, that started the attack and brought Japan into World War II.

On that day, Graham was attending services as a student pastor while studying at

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NO PAPER NEXT WEEK

According to custom of many years, there will be no issue of the Baptist Record next week, which is Christmas week. The next issue will appear Jan. 5.

BWA Sends Greetings

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right spirit within mankind. A heart of love, sympathy, patience, tolerance, forgiveness, saturated with good-will to all now must be created in us to bring PEACE to our one WORLD. Our own human endeavors will fail to produce this. Therefore, let us with fervent prayer look to the Prince of Peace from whom man's help has always come, beseeching Him to bestow most graciously upon His world the blessings of good-will and peace.

"Going forth," let us lose ourselves in the true discovery of others far and near so that we will in love, fellowship, cooperation and unity reflect in our daily living the image of Him, whose blessed birth we celebrate on this joyful occasion.

Face-Lifting Set For Quarterlies

NASHVILLE — The three adult Sunday School quarterlies in the new Life and Work Curriculum will undergo a type "face-lifting" beginning with the July-September 1969 issues.

More readable typefaces will replace the type now being used for everything inside the quarterlies except for the comments on the Scripture passages.

HMB Is Forced To Boost Loan Rates

ATLANTA (BP)—Pressing current economic conditions have forced the Southern Baptist Home Mission Board here to allow its church loans division to charge the same interest rate to churches that it pays for its borrowed money.

This action, which frees the church loans operation from commitment to the current 6 percent rate it charges, was voted at the board's annual meeting here.

The board loans up to \$30,000 to fledgling Baptist churches that cannot qualify for local loans to finance church construction, or up to \$15,000 for site purchases.

About 1,000 churches, representing a total investment of \$20 million are on the rolls now.

"There will be at least a 1/4 percent increase immediately and possibly a 1 percent increase, depending on terms the board can arrange for the money it borrows," Church Loans Director Bob H. Kilgore said.

Kilgore said interest payments on the church loans not only cover what the Home Mission Board pays for its money, but they also cover operating expenses of the division.

"If we tried to hold at lower interest rates than we are forced to pay for our money, it will place an additional burden on Cooperative Program revenues of the board," he said.

Colorado Sets New Date To Start Convention

DENVER, Colo. (BP)—Target date for establishing a new Baptist regional convention comprising four states was moved up to Nov. 7-9, 1967, by action of the Executive Board of the Colorado Baptist General Convention meeting here.

Earlier plans called for beginning the new convention, which would include Southern Baptists in Wyoming, Montana, North and South Dakota, on the date of Jan. 1, 1970.

Place for the organizational meeting of the new convention was not determined by the Colorado Executive Board, which instead proposed that the organizational convention be held at the location of the new convention offices.

A formula was adopted by the board for selecting the site, providing that each Baptist association in the states involved elect a person to represent the association at a meeting in Sheridan, Wyo., on Feb. 28, 1967, for the purpose of selecting the location.



O LITTLE TOWN of Bethlehem

How still we see thee lie! . . .

The hopes and fears of all the years

are met in thee tonight.

—Phillips Brooks

The Church of the Nativity in Bethlehem is built over a grotto believed to be the site where Christ was born. (RNS Photo)

The Keeper Of The Inn

There is an old story about the Keeper of the Inn, who owned the stable where Jesus was born. The census was being taken by Caesar Augustus; roads were crowded with people going to their own cities and the inn at Bethlehem was full to overflowing. For one thing Marcus Publius, a great man of Rome with his servants and horses, his scribes and guards, filled the place. The old innkeeper was kept hurrying hither and yon and even then could not do all the things demanded of him. And all the time more travelers were coming and asking that they might abide there for the night.

There was one who came the next morning, whom the innkeeper would not have turned away for all the silver in the world, if only he had known who he was. There were two of them, a man, who might have been a carpenter or a potter, and his wife sitting all doubled up upon a donkey. The man said his wife was ill and could travel no farther. But the innkeeper grew angry at his pleas, shouting at him, "Can I make more rooms by striking my staff upon the ground?" And so the innkeeper missed the greatest opportunity that ever an innkeeper had. Long years afterwards it never did much good to repeat over and over again, "They were but poor folks and how was I to know?"

When afterwards the Child Jesus was born in the stable and a great light filled all the heavens and there was a sound of heavenly music, Marcus Publius and his servants were still in a drunken sleep, and the innkeeper had missed his great chance.

So it has been, and so it will be for many a year to come. Always there is the light in the heavens, that song in the air, that bright star clear in the eastern sky, which tell of the birth of Christ. He comes to all and yet only a few see the light and run joyfully to the Manger Cradled King.

We each one are the Keepers of the Inn. Never were there so many people on the roads demanding an entrance to our hearts and homes. Even as we prepare for our Christmas, we have rushed hither and yon, like little ants storing food, or heaping up little hills of dust and dirt.

In countries like Russia, and her satellites, the roads have been crowded with war-farers hurrying to be enrolled in Caesar's armies or to pay Caesar's taxes. Such "lords of creation" demand the whole inn every room, every service, every bit of food, and that is the reason why these countries have no use for the Christ Child. Hate, envy, and lust of empire fill the hearts of Dictators, as they did in the days of the Caesars, and of course, we do not expect them to have any room left for the Christ Child.

But we Americans, we too are Keepers of the Inn. We have stores of food, and an abundance of room. We cannot say that our country is overcrowded or our resources overtaxed. We have more than they all, we the Americans at the World's Crossroads. If we could only open all our rooms, and share the gold we have in plenty, no one would go hungry this Christmas. What is it that makes us fail? Why do we repeat the same old excuse, "If I had only known?"

The tragedy of America is different from that of some countries in Europe and Asia. We have not been overcrowded, but have been greedy. There are not too many people in the Inn, but too much furniture. We have cluttered up the house with our possessions. Instead of the voices of Angels, we have had to listen to high-pressure salesmen day in and day out, and a shopping day until Christmas.

And so days of preparation for the coming King are turned into hectic efforts to sell and buy, so that our Inn may be full; too full to hold the Christ Child.

The whole world is full of darkness this Christmas. It is hard to see the light when greed and pride cast their dark mantles over so much of the earth . . . and yet, beyond the darkness of the earth's night the "day-spring from on high" can be seen by men of faith.

—The Prose

West Palm Beach, Florida

Leader Training Plan Launched In SBC

NASHVILLE (BP)—Southern Baptists are launching a new plan of leader training designed to enable Baptist churches to have more adequately trained leaders in the 1970's.

The new plan, designated "Leadership for the 70's," encompasses training for all five church organizations: Sunday School, Training Union, Brotherhood, Woman's Missionary Union, and the music ministry.

Details of the program have been developed by the Training Union department of the Baptist Sunday School Board here, with further impetus being given by the 29 Baptist state conventions. The plan was outlined before a meeting of the state convention Training Union secretaries here.

"Leadership in the 70's" suggests a continuing plan for the in-service training of workers in all areas of the church's training program, which is carried out by the Training Union in Southern Baptist churches.

The head of the SBC Sunday School Board's Training Union department, Philip B. Harris, said that the new plan is more comprehensive than any previous plan in that it encompasses all of the five church organizations.

Harris also pointed out the need for trained leaders in Baptist churches, saying that a study of turnover ratios in several churches showed that annually 29 workers out of 100 were replaced.

"The church's task of replacing one out of three workers each year is staggering," Harris said. "And churches must depend on volunteer workers in order to do the bulk of their work."

Harris pointed out that 29

per cent of the members in the average church do all the work; 47 per cent seldom, if ever, attend; and 14 per cent attend only occasionally. The result is that a few faithful workers are overloaded.

"If greater inroads are to be made in enlisting the multitudes of unreached persons," Harris said, "a different strategy is needed for increasing the number of trained workers."

He added that many Southern Baptist churches are experiencing rapid growth which requires expanded organization and in turn more leaders, thus providing a greater need for more trained leaders.

Harris said a brochure explaining "Leadership for the 70's" is available from state Baptist Training Union offices.

Graham, . . .

(Continued from Page 1)

Wheaton College, Wheaton, Ill. He learned of the attack immediately after the church service.

Graham and Fuchida were introduced at the breakfast by Dan Liu, Honolulu's chief of police and president of the International Christian Leadership group. Liu is a Baptist deacon.

As we approached the landing strip at Niteroi, Brazil, on the first flight our children had ever taken, the plane swept low, almost touching the ocean. "Does the plane driver know not to park it here?" asked our then six-year-old—Hattie (Mrs. Norvel W.) Welch, missionary to South Brazil.

The Nativity Scene

One of the most revered Christmas customs is the reenactment of Christ's birth with a creche or Nativity Scene. This custom was popularized in the 13th century by St. Francis of Assisi. At a time when few books were available, and most people couldn't read anyway, St. Francis dramatized the Nativity in 1224, to help the people of Greccio, Italy, understand the meaning of Christmas. Villagers took the parts of Mary, Joseph, and shepherds. Live animals were used, and a life-sized wax figure of the Christ Child was placed in the manger.

Some of Gert's biting commentary on American Christianity:

"If you want help at 3 o'clock in the morning, don't call a Christian—call a member of Alcoholics Anonymous."

"If this is a Christian nation, where were all the Christians? For 53 years nobody ever came and told me there was a God."

"If you're going to sin, do enjoy it. There's nothing worse than a sniveling sinner!"

Mrs. Behanna's oldest son was graduated from an exclusive Ivy League school only to spend most of his life as a skid row bum. Her other son finished the Yale Divinity School and was present when Gert was honored as the first woman ever to speak in the

Yale Chapel.

Often tagged "the Auntie Mame of the Holy Spirit," Mrs. Behanna told her audience that her childhood was spent in a home where God was only a swear-word.

When her parents—a high-powered financier and a beautiful one-time debutante—divorced, Gert was shuttled off for ten years of schooling in Europe. Her father wanted her to stay single and become a career politician or scientist, but when Gert began attending a New England woman's college she met some suitors who changed her plans.

"I wanted to get away from my father," she said, so when a boy asked her to marry him on their first date she said "when?" instead of "yes." Then began the ritual of pep-pills for breakfast, liquor for lunch and dinner and sleeping pills for nighttime, three divorces and a last desperate attempt at suicide, which failed.

"Now I'm against suicide," she said, "but if you really want to go, I hope you do, because it's very embarrassing to wake up in a hospital."

At the age of 53, Gert was confronted with her need by two wealthy friends in Connecticut "who had nothing to gain from getting to know me—they had as much money as I had."

After becoming a Christian, she gave away her fortune to church and charitable organizations and for the past 20 years has traveled as a lecturer, living between trips in rooms provided by a motel owner in Texas. She has no money for a wardrobe, and her clothes are given to her

GERT BEHANNA, EX-ALCOHOLIC, SPEAKS TO YOUNG SEMINARIANS

LOUISVILLE, Ky. — She's 73 years old, was the only daughter of a Wall Street millionaire, grew up in New York's Waldorf-Astoria, was divorced three times, became a hopeless alcoholic and attempted suicide. She calls it a "trip to Skid Row on silk sheets."

Now Gertrude Behanna tours the country speaking about the dramatic change in her life since she became a Christian almost twenty years ago.

In a recent visit to Southern Baptist Theological Seminary here, the vigorous, sharp-tongued convert told 2,500 listeners to quit trying to witness for Christ with "stained-glass voices" or high powered sales gimmicks.

"I've met quite a few Fuller Brush men with their collars turned the wrong way," she barked at the audience of future ministers.

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by friends. She doesn't regret giving away the money, "but sometimes I wish I had taken just a little back from God for inflation!"

Gert has appeared on nationwide television programs such as "The Mike Douglas Show," "Art Linkletter's House Party," and "Tonight." Her autobiography, "The Late Liz," written under the pen name of Elizabeth Burns, has sold more than one million copies; and three long-playing phonograph albums have made her story available to many more persons.

A warm, humorous speaker, Gert uses a great deal of showmanship to get across her deep religious convictions, shaking her finger and fist, even at preachers. As she told students at Southern Seminary:

"Go to it, fellows—find a person's level of understanding, meet him where he is, and stick with it. Show him with your life that God is alive."

"The Cooperative Program is the greatest step forward in kingdom finance Southern Baptists have ever taken. It was slow and gradual in its formation. It arose out of the desires and efforts of pastors and churches to find a plan whereby all worthy denominational causes might be cared for fully and fairly without conflicting with the necessary progress and work in the churches themselves. It is believed to be sane, scriptural, comprehensive, unifying, equitable, economical and thoroughly workable."

A report from the Executive Committee of the Southern Baptist Convention, 1939.

One board of trustees has interpreted the directive one way, and another has interpreted it in a different way.

Faculty

Following his resignation Dr. McLemore appeared before the regular December meeting of the faculty, and announced his resignation. The group unanimously voted its support of him, and passed the motion which was sent to the trustees.

In a Friday morning chapel service, the college president announced his plans to the student body.

Reading his prepared remarks, Dr. McLemore told the students that although the Board had again rejected the possibility of allowing students to receive financial assistance through several Federal programs, they did decide to provide at least \$100,000 in additional funds to meet the needs of students.

The popular president, received a standing ovation from the students who packed Nelson Auditorium after hearing he was to make a statement.

The text of his statement follows: "Thank you for your friendship, love and support. I want to tell you something about the developments of the meeting of the Board of Trustees yesterday."

A matter of major concern to them is financial aid to deserving students. The possibility of accepting some of the programs provided by the Federal government, such as National Defense Loans, Economic Opportunity Grants, and the College Work-Study Program was discussed. The Board rejected these proposals as not being in the best interest of Mississippi College. It was then decided to seek at least \$100,000 in additional funds to meet the needs of Mississippi College students.

It is the hope of the Board that this will enable us to take care of the most pressing needs of the students.

Let me tell you a secret. You can't turn the calendar back. I will be 64 years old on June 6, 1967. When I was your age I thought a person 64 years old was an old man. I don't think so today. But nevertheless, the Board of Trustees has a mandatory retirement age of 65 for the president. I will be in my 65th year next August 31. I requested the Board to retire me at that time. They very generously and graciously, and by a unanimous vote asked

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President McLemore Resigns

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proximately \$144,000 had been placed in a special student loan fund donated by friends of the college in recent months and has been loaned to students. The additional \$100,000 will be used for scholarships.

He also stated that the trustees and administration have secured participation in the United Student Aid Loan Fund Program, in which a student goes to the bank and borrows funds for college attendance, and the repayment is guaranteed by the program. The college pays 10% of the amount received from the student back into the fund in order to participate. 317 students at the college have participated in this fund this year with loans totaling \$236,446. This is not a government program.

Mr. Rogers said, "The trustees are doing everything in their power to strengthen the college, and to aid the students, and still remain under what they interpret to be the will of Mississippi Baptists."

Faculty Salaries

The board also voted to raise the faculty salaries from a class D rating as outlined by the American Association of University Professors, to a class C rating. This new rating will place the Mississippi College faculty members among the best paid in institutions of higher learning in the state according to Mr. Rogers.

The controversial proposal concerning signing the compliance agreement was presented by a member of the board, Rev. Raymond Parker of Meridian, and after lengthy debate it was tabled.

The proposal, in effect, would have allowed qualified students to be enrolled in the institution without regard to race, color or national origin.

The signing also would have allowed students of the institution to participate in the National Defense Education Act loan fund, the new College Work-Study program, and in Economic Opportunity grants.

In addition there are an estimated 300 students in the college who are under either the G. I. bill or the War Orphans Act, who probably will be cut off from such assistance in the near future.

Already lost are funds granted through the Disabled Veterans and the State Vocational Rehabilitation programs.

Also lost are funds available through national foundations, which will not consider applications from colleges which have not agreed on the compliance pledge.

Only one Mississippi Baptist institution, William Carey College of Hattiesburg, has signed the compliance agree-

ment. The trustees of that institution voted to sign the agreement almost two years ago, and at a recent meeting announced that while they will follow the state convention suggestion not to apply for or accept federal grants or loans, they will continue to participate in the student loan and grant program. The college has several Negro students enrolled this term.

Funds Lost

One authority estimated that the loss to Mississippi College in not participating in the student funds includes \$604,000 already in the NDEA fund used by Mississippi College students and secured prior to the federal government's requirement of signing the compliance pledge, an additional \$300,000 which has been sought under NDEA—\$207,000 in a new College Work-Study program, and \$34,000 in Economic Opportunity grants. All of these, of course, are for students, and are not direct grants to the institution.

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"We reaffirm our belief in the New Testament and in the historical principle of the separation of church and state, to wit: A free church in a free state in which the church does not resort to civil powers to carry out its work, no does the state depend upon the church to carry out its work."

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HAILING THE NEW-BORN KING—(RNS Photo)

NEW MISSION ON GUAM

A new Baptist mission was started in Tamuning, near Agaña, Guam, on October 23. The third Southern Baptist preaching point on Guam is sponsored by Calvary Baptist Church, Agaña, as is the Marianas Baptist Mission, in another part of the island.

The pastor, Southern Baptist Missionary Harry A. Goble, baptized three persons from the mission—two teenagers and a younger girl—in the Philippine Sea in mid-November. He reports that during the mission's first six weeks high attendance was 66 and weekly offerings averaged \$150.

McLemore . . .

(Continued from page 2)

ed me to reconsider the request. I appreciate their confidence, but I do not feel it would be for the best interest of Mississippi College for me to do so. I shall help the Board in every way I can to find a suitable successor.

Future

These developments have an important bearing on your future. Let me tell you what I think you should consider. First, think of my retirement. This would have had to come by June 6, 1968, so it is occurring only nine months ahead of the mandatory date. I don't think these few days will affect your welfare or that of the college. Second, the addition of \$100,000 to the funds for student aid is a large increase over the support that the college has had available this year. This will give the Student Financial Aids Committee the means to lend a helping hand to many students.

I know you are mature people and you will look at these changes realistically. The future of Mississippi College is largely in your hands. You must see that this cloud has a silver lining and tomorrow will be a brighter, more joyous day than today.

Mrs. McLemore and I would like to wish you each a Merry Christmas and a happy and prosperous New Year.

Several of the faculty members expressed their appreciation for the work Dr. McLemore has done in behalf of the college, faculty and students. One labeled his decade of service as "the most productive in the history of the college."

The students expressed their appreciation for his efforts Friday by presenting him an engraved copy of John F. Kennedy's "Profile of Courage."

The inscription on the book read: "Presented to Dr. R. A. McLemore by the Mississippi College Student Body in Appreciation for His Courageous Service—December 16, 1968."

Dr. McLemore is an author of note himself, having authored or co-authored a half-dozen books. His latest, *The Mississippi Story*, was co-authored by his wife and is used in schools throughout the state.

Prior to coming to Mississippi College in 1957, Dr. McLemore was dean of the college and acting president at the University of Southern Mississippi. He is a native of Perry County and a graduate of Hattiesburg High School, Mississippi College, George Peabody College for Teachers and Vanderbilt University.

Hollis Bryant To Jones County

Rev. Hollis Bryant has resigned as superintendent of Missions of Riverside Association to accept a similar position with Jones County Association. He will move to Laurel February 14, 1967.

Mr. Bryant is a native of Calhoun County and a graduate of Clark College, Mississippi College and New Orleans Seminary where he received the Master of Religious Education Degree.

Mrs. Bryant, the former Mary Eunice James, will serve as Secretary for the Superintendent of Missions Office. Their daughter Charlotte is a sophomore at Blue Mountain College.

To love to preach is one thing—to love those to whom we preach, quite another. —Richard Cecil.

God is truth and light his shadow.—Plato.

Christmas: Christian Or Pagan

THE BAPTIST RECORD 3
Thurs., December 22, 1966

Calvary, Canton Is Constituted

Northside Mission of First Church, Canton was constituted into Calvary Church on Sunday, December 11, Rev. C. O. Estes, mission pastor of First, Canton, was called as pastor.

The organization of the Calvary Church culminated the mission support of First Church which was begun under the ministry of Dr. John W. Landrum in 1947. William H. Sellers, Minister of Music and Youth of First, Canton, led the singing in the service and presented the special music.

Rev. J. L. Taylor, pastor of First, Canton, presided and preached the sermon. Others appearing on the program included Rev. C. O. Estes, Dr. C. Z. Holland, former pastor of First, Canton, and Rev. Dewey Ward, former pastor of Northside Mission. Rev. Jack Farmer, pastor of Center Terrace Church, Canton, made the motion to constitute the Northside Mission into the Calvary Church.

In January, Calvary Church will move into a new building provided by First, Canton.

The officers of Calvary Church include A. A. Springer, Sunday school superintendent; Matthew Dun, Training Union director; Mrs. Gloria Anderson, church clerk; and A. A. Springer, treasurer.

land and colonial America. There is some reason to believe our Puritan forefathers rather deliberately planned a purer mid-winter harvest festival, which we know as Thanksgiving, as a substitute for the more "popish" Christmas.

If this thesis is correct, it is rather ironic that both festivals have survived and become immensely popular in America.

Good Reasons For Retaining

There are good reasons for retaining Christmas.

Christians still face the very same theological necessity which first called Christmas into existence, the need to emphasize the incarnation. Christmas is of tremendous practical advantage and the church would forfeit this only to its great hurt.

At Christmas the minds of millions are turned, if only briefly and imperfectly, to a focal point of the Christian religion.

Admittedly much of the folklore and many of the customs which surround Christmas are of pre-Christian origin. But this does not mean they are necessarily anti-Christian. Let us not confuse Christmas with the tinsel which surrounds its observance.

Christmas, properly understood and observed, is distinctly Christian. — Baptist Program.

First On Jan. 6

The first Christmas was intended to commemorate the Christ-event but placed that event at Christ's baptism. This annual observance of Christ's baptism was placed

They also changed the date from Jan. 6 to Dec. 25. These changes took place probably between 330 A.D. and 354 A.D., and stem primarily from church leaders at Rome. There were at least two im-

birthday of the unconquered sun.

Problems For Christians

This festival was held in honor of the birth (or rebirth) of the sun god, and was set at the season when

er than Jan. 6. Many features of the Brumalia were easily adapted to Christianity—the idea of a divine birth, light, rejoicing, and even exchanging of gifts.

Obviously the effort to redeem the Dec. 25 festival was never completely successful.

The Christmas sermons of Augustine of Africa and Leo of Rome, both in the fifth century, show that constant efforts were needed to lead the people to worship the Son rather than the sun on Dec. 25. Many of the customs of the Brumalia continued but they were given a Christian interpretation.

Date Unimportant

At first there was no claim that Dec. 25 was the actual birthday of Christ, just as there had been no claim that Jan. 6 was actually the date of his baptism.

Neither the New Testament nor early Christian literature give any evidence whatever concerning what time of the year Christ was born, and the early church accepted its ignorance at this point.

However, in conflicts between partisans of the two dates for Christmas, the argument developed that Dec. 25 was the proper date because it was the actual day of Christ's birth.

Christmas, properly understood, has nothing to do with a date. It commemorates a fact. The exact date of the birth of Christ is relatively unimportant, but the historic fact of his birth is vital.

Motivation Theological

The primary motivation for Christmas was theological. Early Christians felt a need to express their convictions about the incarnation. In a world where most people accepted the deity of Christ, but many either denied or ignored his humanity, orthodox Christians felt a need to assert their faith in Christ's manhood as well as his Godhood.

How better do this than with an emphasis on the reality of his physical birth? The impulse to celebrate Christ's birth did not come from outside, but was a consequence of theological reflection on the fact of redemption.

The fact that Christmas came to be set on Dec. 25, the date of an earlier festival, and that several customs of the earlier festival have survived, are purely incidental and secondary. The essence of Christmas is Christian.

Christmas Attacked

At least twice before Christian leaders have tried either to destroy this mid-winter festival or to prohibit Christian participation.

Tertullian is representative of leaders in the early church who took this stance.

Devout seventeenth-century Puritans passed laws outlawing Christmas both in Eng-



ADORATION OF THE MAGI—(RNS Photo)

"What means this glory round our feet," the Magi mused, "more bright than morn!" And voices chanted clear and sweet, "Today the Prince of Peace is born."—James Russell Lowell.

on Jan. 6.

Interestingly, the earliest known Christmas had nothing to do either with the birth of Christ or with Dec. 25. The adoptionists did not attach any particular importance to the physical birth of Christ, but placed high value on his baptism, which they called "epiphany," meaning "to appear."

In their theology, it was the time when God appeared. In a different form this emphasis has been retained in our modern Epiphany on Jan. 6, and in our traditional twelve days of Christmas which end on that day.

Spread to Western Church

This annual observance of the Christ-event rapidly spread to the Western Church, where it underwent two very significant changes.

The more orthodox western Christians changed the meaning to emphasize not Christ's baptism but his birth, which they regarded as the true incarnation.

portant reasons for these changes. The first was theological. Western Christians emphatically rejected adoptionist views, and held firmly to the biblical truth that Christ's physical birth marked the incarnation.

New Date Needed

They had tried to emphasize this theology in connection with the Jan. 6 observance, but found that date indelibly connected with heresy. Since the image of Jan. 6 could not be changed, they felt a serious need to observe the orthodox Christmas on a different date.

To continue with the Jan. 6 epiphany would have endangered orthodox Christology in the West, a Christology only recently hammered out at the Council of Nicea in 325 A.D.

A second reason for change was practical. From remote antiquity there had been in western Europe a mid-winter festival called Brumalia and observed on Dec. 25. It was connected with sun-worship, and Dec. 25 was sometimes called natalis invicti solis—

short winter days begin to lengthen. There were candles and bonfires to aid the sun god's recovery. Other features included feasting, decorations, and exchange of gifts.

In the dark winters of Northern Europe such mid-winter gaiety and rejoicing seems almost a psychological necessity, and was of course immensely popular.

Serious problems arose, however, when Christians participated in the Brumalia festival. For their reverted, if only for a few days, to pagan customs and associations.

In the late second century the strict Christian teacher, Tertullian, had simply forbidden Christians to participate. He considered it entirely too dangerous for worshippers of the Son to revert even briefly to customs associated with worship of the sun. But the popularity of the festival and its social and cultural ties were too strong, and Christians did participate.

Church Took Over Festival

Then came one of the boldest and most courageous efforts of the early church. The church took over this mid-winter festival and Christianized it! This effort was in keeping with the goal of the church to see all of society redeemed.

Already the Christians had an important annual observance, Christmas, and they needed another date for it oth-

Pastors Need Study Leave

ATLANTA (RNS)—Want to hear better sermons on Sunday mornings? Then give your pastor a study leave.

This is the advice of Dr. Duke K. McCall, president Southern Baptist Seminary in Louisville, Ky., who has just completed his own study sabbatical.

Writing in the Christian Index, weekly publication of the Georgia Southern Baptist Convention, Dr. McCall advised: "If you want keener insight into the intricate wor-

ries that vex us modern men, arrange for your pastor to have time to delve deeply into the vast material resulting from the efforts of insightful men to apply the Christian revelation to our times."

The four-month study leave which he spent in New York City "was no vacation from work," the seminary president stressed, but added that he returned to his tasks "more rested than from any vacation I ever had."

Based on his own experi-

ence, Dr. McCall suggested several rules to make a clergyman's study leave more valuable.

It should be a minimum of six weeks to two months of uninterrupted study "spent in the dormitory on a university or seminary campus during the summer."

A pastor should not plan to preach oftener than one Sunday in four during the leave. "He may shorten his own sermons after he listens to the rambling way some of us preach."

If the pastor's wife accompanies her husband, she should engage in her own study program. Dr. McCall indicated he feels it is really better for the pastor to undertake his study leave by himself, although "a case can be made for the need of a pastor's wife" to have her own leave.

Describing his own study vacation, Dr. McCall said: "I was studying, not to pass a course or get a grade, nor even to prepare next Sunday's sermon. I was working to bring myself, my world and my total job responsibility into manageable coherence."

"There was time to read the Bible; not just a few verses, but to read, reread, and read again a book of the Bible at one sitting (with the nearby tables and the floor covered with Bible introductions and commentaries.)"

"There was time to pray without thinking about the clock, the telephone, or preparation for the next committee meeting. And worship! A sabbatical is a time for sitting in the pew and being part of a congregation and listening to some other minister proclaim the Gospel."

By Roy B. Wyatt, Jr.

Missionary to Chile

It's a long, wet ride up the hills to the Indian village, but Senor Eduardo has made it many times. Covered by a thick black poncho, he guides his little mare up the mountain trails to give his word of testimony and help with the work of a mission of his church.

Senor Eduardo Echeverria is a member of the Baptist church in Pillanleibun, a small town north of Temuco, Chile. He is a farmer, and also has a small butcher shop. Since becoming a Christian about three years ago he has had a definite desire to tell others of Christ.

For a number of years members of the Pillanleibun church have preached among the Araucanian Indians. These proud people, who boast of never having been conquered by the Spaniards, are deeply sensitive to the needs of their hearts and have come in great numbers to hear the gospel.

At a settlement known as Vega Redonda they gathered in the open air or in one of the grass-roofed houses to listen. Early last year they told a missionary, "We want to have a real church building in which to worship."

Juan Cordoba, president of the little congregation at Pillanleibun, had some experience in carpentry. Both men agreed to try to help the Indians build a church.

For months the money was saved for zinc roofing, windows, doors, and lumber. The Indians hauled most of the lumber and heavy foundation stones by oxcart. Then Senor Eduardo and Senor Juan went to live with the Indians for nearly a month. Many Indian men took time from their crops to work on the building.

At last it was finished and a service of dedication was held. Senor Eduardo said, "Now I feel I have at least left a little something in the Lord's work to show I have

tried to serve him."

He and Senor Juan have continued to serve their Lord by frequent visits to the Indians. Recently they went on foot—a six-hour walk—held Sunday School and worship services, and arrived back home after midnight.

Great changes have been brought about among the Indians by the work of these men. There is less fighting and drinking, old idols have been cast aside, formerly idle men are now working their fields, women are caring for their babies, and a new sense of respect is evidenced in the whole community.

Much of this is due to a faithful Baptist layman who rides into the hills to serve his Indian brethren.

TEXAS WOMAN WILLS \$50,000 TO SOUTHWESTERN SEMINARY

FORT WORTH (BP)—A gift of \$50,000 has been left to the Southwestern Baptist Theological Seminary here from the estate of the late Mrs. A. Van Howelling of Plainview, Texas.

L. B. Reavis, director of development for the seminary, announced the gift and said Mrs. Van Howelling had held a lifelong interest in young preachers and had been a friend of the seminary for many many years.

Prior to her death Oct. 19, 1965, Mrs. Van Howelling requested the contribution be used for "the education of missionaries and ministers of the Gospel." Her gift will be added to the seminary endowment fund, Reavis said.

Several years ago a large gift to Wayland Baptist College in Plainview made possible the construction of the Van Howelling Library on that campus.



"AS A COUNTESSANCE is made beautiful by the sun's shining through it, so the world is beautiful by the shining through it of God." (Johann Georg Jacobi) The Canadian Rockies, magnificent at any time, are at their most spectacular during the winter season. (Alberta, Canada, Government Photograph)

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi

JOE T. ODLE, Editor

Carroll Gartin

Lt. Governor Carroll Gartin is dead. The whole state of Mississippi is shocked and bereaved because of the sudden death of this much loved public servant.

Carroll Gartin was an outstanding example of how a Christian can serve in the political realm. As mayor for two terms of his home city, Laurel, and as Lieutenant Governor for three terms, he served the public with dedication and integrity. At the same time he built a Christian home, and was a devoted, active member of his church.

Mr. Gartin's pastor states that no matter how far his responsibilities took him through the week, or how many were the demands for his time, even on Saturday night, he and his family were regularly in their places in their church on Sunday morning.

He had served his church as a deacon, as a Sunday school teacher, as a committee worker, as a Brotherhood member and leader, and as an active member wherever he was needed. He had found time to serve the denomination as a trustee, as a committee member, and as a speaker on various occasions. Often he was called upon to speak in churches over the state.

At the same time he carried this Christian character into his public responsibilities, and won the admiration and confidence of people far and wide. There are multitudes of men and women whose Christian character is an integral part of their daily lives, but not many of them have the opportunity to carry that Christian living into high public office. Carroll Gartin did just that.

Baptists of Mississippi join other people of the state in mourning his passing, and extending to his family our deepest sympathy and the assurance of our prayers for God's presence and strength in this hour.

We'll Still Keep Christmas

Some of the "God is Dead" theologians, are proposing that Christians should not observe Christmas. At least one of them is quoted as saying that he does not believe that there should be Christmas services in the churches. Another decries the sending of greeting cards, or the observance of this joyous season in the manner that the Christian world celebrates it.

Other liberal theologians are saying that the story of Bethlehem is a "myth", developed by the early church, to convey the idea of the availability of God's grace to men. They say that the "virgin birth" is not a fact, even as they deny all other miraculous things in the Bible.

If we believed what these men believe, we would not observe Christmas. Moreover, we would be honest enough to cease all claim at being Christian, and join with the atheists and other unbelievers who scoff at it all.

However, we do believe the Bible record. We do believe in the miracles of Bethlehem and all of the other miracles of the Word of God. We do believe that God came to earth at Bethlehem, taking upon Himself human form, to walk among men, and to provide atonement for men's sins. We do believe that Jesus Christ was conceived of the Holy Spirit, and that He did not have a human father. We do not understand all of the mysteries of the incarnation, but we believe it, and rest our Christian hope upon it.

And because we believe, we shall observe this Christmas, and every Christmas while we live, as Christians long have observed it.

We recognize that many people of the world have given the wrong meaning to Christmas, and are making it a time of selfishness, and sin, and of tragic experience. We are fully conscious that this Christmas season will be marred by drinking, and wild parties, and carnage on the highways. We know that much of the giving and receiving will be in selfishness. Despite all of this however, there is so much that is glorious and wonderful about Christmas, that we shall not allow its misuse by others to spoil its meaning for us.

We shall continue to be blessed by the joy in children's faces, the love of the family gatherings, the cherished memories that the cards bring across the miles, the happiness of groups of friends observing the season together, the beauty of the trees, the lights

and the other decorations, the glory of the Christmas music, and the spiritual enrichment of the services in the churches.

Above all, we shall seek to keep the Lord Jesus Christ at the very center of it all in our own heart.

We shall not forget the scene in Bethlehem's manger.

With Mary we shall strive to give Him our loving devotion.

With the shepherds we shall seek to give him adoration.

With the angels we shall join in joyous proclamation.

With the wise men we shall seek to bring dedication.

With the aged saints in the Temple we shall give exaltation.

It is Christmas, and we shall observe it once more as we always do.

No unbelief, misuse, or rejection by any man, can ever take its meaning from our own heart.

No More Attendance Reports

This is the last issue in which we will publish the Sunday reports from our churches. These have been included for many years, but fewer and fewer churches have used them, until we have come to the conclusion that they now are of little value, and are read by few people.

We are not alone in our thinking concerning this, for a check of the other Southern Baptist state papers, reveals that very few of them now carry such reports.

This does not mean that we have assumed the attitude that attendance and numbers are not important. We certainly believe in numbers, and believe that every church should reach every person possible. We simply have come to feel that a weekly report in the Record has little to do with attendance.

Finally, we are including a discussion of the new Life and Work lessons beginning with the new year, and since we shall be carrying both series of lessons, we need the space which has been used for the reports.

We have decided to omit reports for the next three months. If we find, during that period that they are needed again, we shall give the matter further consideration. But for now, there will be no more reports.

The Baptist Forum

Older Citizen

Dear Dr. Odle:

The University of Mississippi will hold its third conference on "Guide to Community Action for the Older Citizen" on January 19 at the Sun 'N Sand Motel in Jackson, Mississippi. This is one of a series of conferences being held over the state. Invitations are being sent to community leaders in Hinds, Rankin and Madison counties to attend this conference.

The purpose of the conference is to discuss the problems of the older citizen and how the individual community might initiate action for its own citizens.

Since the clergy and church related people are one of the main interest groups we feel they will contribute to this program. If you will bring this conference to the attention of your people in this area, we will appreciate your support.

R. D. Oesterling
University Extension
University of Mississippi

Jesus promised his people.

Paul said "follow charity, and desire spiritual gifts." It is written, "with a spiritual gift will I speak, and yet they will not hear me." Is it possible that there are a great number of teachers and church members that won't hear God speak to them?

I go to church and hear that we need this or that. Is not our greatest need the Holy Spirit's gifts?

C. E. Bennett
Lucedale, Miss.

Another Coliseum

(Publication Delayed)

Editor: It was thrilling to be in the beautiful Coliseum there in Jackson last Thursday night as the 1966 State Convention closed with the giant Youth Rally. I could not help but reflect on what a great heritage has been handed down to us because of what some other Christians did in another Coliseum in another land 1800 years ago.

N. E. Sumrall
Columbus, Miss.

Greatest Need: The Holy Spirit

Dear Mr. Odle:

Nearing Christmas I think of the many gifts, looking, and searching, and the great amount of money, and time spent, I think of The Great Gift, The Holy Ghost, that

A Brazilian woman, upon hearing the new missionary's attempt to pray in Portuguese, said encouragingly: "Don't worry. The Lord understands my Portuguese, and one day he will understand yours."

British Council Finds No Sure Answer To Curbing Member Loss

British Baptist leaders have again looked over reports of their declining church membership but have hit upon no sure way to stem the losses.

After the special discussion of the dilemma by the council of the Baptist Union of Great Britain and Ireland, one participant summed it up this way:

The debate has "exposed rather than illuminated the problems within the life of the denomination."

Statistics pointed out that between 1949 and 1965, the number of Baptist churches in England had remained about the same. Membership fell off 23,247, however. The number of pastors increased by 227, on the other hand.

Population shifts and the role of the welfare state type of government in social areas which were once the church's were considered as possible

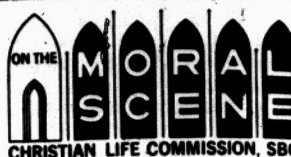
causes of the decline.

A council member described the character of the 15 churches in the union with over 500 members. They are, he thought, usually theologically conservative. They emphasize Bible teaching and Bible schools. They conduct prayer meetings and have not been captivated by new theological trends.

This viewpoint was attacked by another council member, who believed many large churches did not have a conservative nature.

Loss of spiritual vitality by the churches was cited by another speaker. The "horse trading" way in which churches get ministers, rather than attempting to "match the man to the situation," was another opinion of what contributes to the current dilemma.

The council, in the end, called for prayer followed by a new awareness of the mission of the church.



CHRISTIAN LIFE COMMISSION, SBC

An "abortion epidemic" now rips the United States, according to a Newsweek report (Nov. 14, 1966 issue). An estimated 1,000,000 "criminal" abortions are performed annually in the United States. Illegal abortions are now the largest single cause of maternal death, killing at least 500 American women a year. One economic aspect of the problem is that "therapeutic" abortions tend to be the privilege of the well-to-do. A New York City study showed one abortion for every 400 deliveries being performed on private patients in voluntary hospitals. In wards where poor patients are treated, however, the ratio is 1 to 1,400.

A convention of distillers was told recently that per capita alcoholic consumption has steadily declined in the United States from 3.2 gallons in 1880 to two gallons during Prohibition to 1.5 gallons in 1965. Schenley vice president, Bernard Goldberg made this assertion in an address to a convention of distillers in Miami Beach (Newsweek, Nov. 14, 1966 issue). If accurate, and taking population growth into account, this would mean that more people are drinking today—but drinking less.

Teenagers have a total buying power of some \$15,000,000,000 a year, according to *Changing Times*, (Nov. 1966). They also have a direct influence on \$30,000,000,000 more in purchases.

Suicide is the second leading cause of death among college students, according to Bernard Gavzer. Among those aged 15 to 19 it is the number 3 cause of death. Each day nearly three adolescents commit suicide, and some experts believe the true figure may be 5,000 per year (The Nashville Tennessean, Nov. 6, 1966).

"Segregation is a worse sin than fornication"—Canon Bryan Green, rector of Birmingham, England, addressing a press conference in Roanoke, Virginia, (Roanoke Times, October 27, 1966).

Calendar of Prayer

(This list is not compiled according to birthdays.)

December 26 — Bernard B. Blackwell, Mississippi College faculty; Hattie Johnson, Baptist Book Store.

December 27 — Charles Everett, supt. of missions, Pearl River — Lamar Counties; Leon B. Young, supt. of missions, Lauderdale County.

December 28 — Mrs. Alice Stogner, Children's Village staff; Mary Elizabeth Bolls, Children's Village staff.

December 29 — Harold B. Harris, Jr., Baptist student director, East Mississippi Jr. College.

December 30 — Mrs. E. H. Dannacher, Baptist Building; Leon Emery, Baptist headquarters.

December 31 — Joanne Kneitel, staff, Clarke College; Betty Price, staff, Blue Mountain College.

January 1 — Josephine D'Arpa, faculty, Wm. Carey College; Mrs. Alpha Humble, medical — surgical instructor, Gilroy School of Nursing.

Lucky One

I MUST tell you. I'm the kind of a person... if it were raining soup, I'd be standing there with a fork.

The Baptist Record

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PERSPECTIVE

Robert J. Hastings

"Christmas Is For Receiving"

It is sometimes said that the virgin Mary gave our Saviour to the world. But in reality, she received him. She was not expecting a child—she was not even married. All her thoughts were wrapped up in her approaching wedding to Joseph, to whom she was engaged. Children would come later. But now her thoughts were on her new home, her new husband.

And then came the unexpected visitor, the Angel Gabriel. His announcement was simple, "thou shalt conceive in thy womb." Although there was no human reason why she should conceive, and no effort on her part to achieve conception, the revelation was that she should give birth to a son, whom she was to name Jesus.

Mary's first reaction — as would be normal of any unmarried woman in similar circumstances — was shock and surprise. "How shall this be?" she asked. She foresaw the embarrassment, the unanswered questions, the attitude of her fiancée. Then following a complete explanation by the Angel, she said simply, "Behold the handmaid of the Lord: be it unto me according to thy word."

She was saying, "I accept the gift, although it is hard for me to understand. I am willing to be God's handmaid." This was gracious receiving. She simply accepted with grace and humility what God had chosen to send. Is not this the real meaning of Christmas? I think it is.

JORDANIANS BAPTIZED

"Thank the Lord that they built the Baptist church next to my house," testified a woman of Jerash, Jordan, on the day of her baptism. She and her eldest daughter asked to be baptized in spite of threats of violence from relatives.

Two other Baptist churches in Jordan have also held baptismal services recently. A teacher from the Baptist Girls' School and a male nurse from the Baptist Hospital in Ajloun were baptized by the Jordan River by the Irbid Church. The ceremony at the river was witnessed by several new converts who had never before seen believer's baptism, reports Mrs. J. Wayne Fuller, Southern Baptist missionary.



STUDENT NIGHT AT CHRISTMAS

NASHVILLE—When Christmas becomes more than tinsel and toys and the beautiful story of the Christ child is understood in terms of hope for a bleeding, broken world, a new generation comes of age. College students have something to say. And they say it in a fresh and relevant way. Hear them in your church through Student Night at Christmas.—BSSB Photo

Newest In Books

A NEW SONG IN THE SOUTH by Lewis F. Brabham, with introduction by Billy Graham (Zondervan, 155 pp., paperback, \$1.95)

This is the story of the Greenville, South Carolina, Billy Graham Crusade, the only such crusade in America during 1966. The Sunday editor of The Greenville News has written here a behind-the-scenes look at what goes into a Billy Graham Crusade, what happens beforehand, during and following the actual event.

FIRE ON THE MOUNTAINS by Raymond Davis (Zondervan, 253 pp., \$3.95)

An amazing thing happened in Ethiopia. Missionaries laid a foundation, and were used

of God to pray. Then, in five years, 46 converts became 10,000 converts, as dedicated national leaders guided the church in its phenomenal growth. During those same five years, the land was occupied by a foreign power. Dr. Raymond J. Davis, General Director of the Sudan Interior Mission, and former missionary to Ethiopia, tells the exciting story.

PRISONER by Harlan Popoff (Zondervan, 287 pp., \$4.95)

The writer survived thirteen years of unbelievable hardships in a Communist prison camp. A Pentecostal preacher, he was arrested in Bulgaria in 1948, and not released

until 1961. He now makes his home in Stockholm, Sweden, where he works in a Slavic Mission. He testifies in this book to the source of his strength during his years in prison—a personal faith in Christ, which never left him.

THE CHRISTIAN FUNERAL by Edgar N. Jackson (Channel Press, 184 pp., \$3.95)

In a broadly based analysis of the Christian funeral, the author explains its significance, meaning, and function. He sees the Christian funeral as an effective vehicle for encouraging emotional stability, realistic self-appraisal, and spiritual insight on the part of all concerned. Twenty

sample meditations are included.

Christmas Musing On The Birthday Of The King

(Continued from page 1)
 worship services and in Christmas fellow-
 ship gatherings.

Paradox of Christianity
 This is the paradox of Christianity. This is the crisis of modern missions in which the apparent choice of failure according to the world's standards—or spiritual victory as measured by God's plumb line. It has ever been. For he was born, not in palace, but in a manger stall. He sought out His own glory but that of the one who sent Him. His answer to those disappointed by lack of earthly grandeur and to Pilot's searching query was, "My Kingdom is not of this world." He asked not for ritual but for worship in spirit and in truth. As a herald before Him came a plain, humble man whose rugged voice rang across bleak desert crossroads of humanity, cutting across accepted piety in a call to repentance, in a plea to prepare for His coming. The words called not for lights and decorations, holidays and festival—but hearts fit for His bode, self-effacement that across the ages echoes with John, "He must increase but I must decrease." It was in this spirit that John used the ageless words of the prophet Isaiah, "I am only a voice crying aloud in the wilderness, Make the Lord's highway straight, Prepare the way of the Lord."

Oriental have understood such preparations for a king from time long past. They showed us in Peking many years ago the route where for centuries past new dirt was spread on the long highway from the palace to the Temple of Heaven each time an emperor traveled the road so his feet might tread only on new dirt, clean, untouched, a fit highway prepared for a king.

Preparing for the King
 No less dramatically, but with proper modern technique, do the Thai people prepare the way for their King Phumiphon. Each time he goes out telephone lines from the palace gates notify all city traffic stations, and blocks in advance of his car all

traffic must stop and pull over to the curb. An empty open road ahead is insured by police who speed ahead in jeep and motorcycle with loud-speakers "The king is coming . . . make way!" "The king . . . The king . . ." The words are taken up by the crowd, and this huge sprawling, pulsing city goes dead block by block; business stops momentarily, stores empty, the people grouped on the sidewalks and in waiting cars and buses are quiet in tribute and respect. None wants to attract notice to himself—all stand back that attention may focus on the king. The king's honor guards stand at attention. The broad empty street is open for the king.

Such a spirit moved those of oriental Palestine who spread their garments in the way and laid on the worn, dusty path newly-cut fronds of palms when Jesus rode into Jerusalem on the way to the cross. For then as now only humble hearts recognized Him as king and in simplicity did what proud men forgot—prepared a highway for their king; no new dirt spread on the way, no conqueror's steed to ride, no motorcycle clearance, no honor guard. Only that which He who came riding on the colt of an ass desired more, a humble and a contrite heart.

Why Missions?
 Christmas in a foreign land becomes a time of re-evaluation. Why are we in Thailand? What has been accomplished of eternal worth? We can each say, I am a voice, just a small voice sounding in a modern wilderness, discouraged often, disheartened easily, rebuffed constantly, crying—more often in vain—against the babel of other voices of commercialism, diplomacy, politics, movies, communism, Buddhism, nationalism, sin. The political situation around us is very uncertain. How long will Southeast Asia be free? How long can Americans work here? The amoral society we live in is seemingly impenetrable. Why, after fourteen years, can Baptists still count less than five hundred church members in

Thailand? Is this failure?

Where are they who prepare His way in today's unreached lands? Who are they? How long will their voices be distinguishable? In today's world it is not easy. But John's words shake us awake! "What came you out to see? A reed shaken in the wind?" No! A God of power. Fourteen years and in Thailand a pattern emerges, the dark emphasizing the clear, the defeats a step toward progress, ever the paradoxes. A church is emerging, young, faltering; and its members are they who prepare His way in the uncharted areas of today's world. They are here, they are in every land, they will remain should Americans eventually have to go. They are still few, but when in God's kingdom has strength been synonymous with numbers?

The Highway for the King
 And your missionaries, a group of fifty-four in Thailand, as part of a joint enterprise with you, are content to work beside them as nameless voices that attention may focus on the King. The specific tasks each of us do from day to day are relatively unimportant to report. They are the same that go into the day's routine of any who serve as pastors, teachers, evangelists, Christian doctors, nurses, student workers, editors, church leaders. We are working with the joint goal of strengthening His church in Thailand—making his highway straight.

The jobs we do are not dangerous or glamorous—and compensations balance some deprivations our children may feel. We pretend to no great physical sacrifices in this day of generous freight allowances, comfortable homes, good medical facilities. Home ties are close. We often find leisure to play pingpong or croquet with the children in late afternoons on lawns ablaze with the color of Christmas-red bougainvillea and giant poinsettia. We will soon unfurl our little artificial Christmas tree for its twenty-third year in our home and add to it a living one—ceiling high—taken from among the



A SPIRIT-HOUSE outside a Buddhist temple in Thailand. (Photo by Raymond L. Shelton)

graceful Australian Pines in our yard. Glenn, Jr., now a tall thirteen year old, adds the clear lovely music of his violin to the carols on the record player. And on Christmas day, after our family celebration at home, we will join with Thailand's Christians in one of Bangkok's beautiful Baptist churches to celebrate Christ's birthday in a simple service of worship and prayer. Thus they give honor on the birthday of the King.

Christmas Is Costly

It cost Mary and Joseph the comforts of home during a long period of exile in Egypt to protect the little Babe.

It cost mothers, in and around Bethlehem, the massacre of their babies by the cruel order of Herod.

It cost the shepherds the complacency of their shepherds' life, with the call to the manger and to tell the good news.

It cost the wise men a long journey and expensive gifts and changed lives.

It cost the early apostles and the early church persecution and sometimes death.

It cost missionaries of the Christ untold suffering and privation to spread the good news.

It cost Korean and other Christian martyrs in all ages their lives for Christ's sake.

More than all this, it cost God the Father His own Son—He sent Him to the earth to save men.

It cost Jesus a life of sacrifice and service, a death cruel and unmatched in history. Is Christmas Too Costly?

It is, if all that it means is gift exchanges.

It is, if all that it means is tinsel.

It is, if all that it means is the millions spent in commercialization of Christmas.

It is, if all that it means is a holiday.

It isn't Too Costly. . . If it means the hope of the world.

If it means the forgiveness of sin.

If it means peace among men.

If it means joyous singing! Does Christmas Cost Us Enough?

Are you giving enough for Christ and world needs?—A Church Bulletin, printed in Wesleyan Methodist



"THE OLD HOMESTEAD IN WINTER" is a Currier and Ives print that conveys a feeling of rustic charm and nostalgia. Millions of Christmas cards with this scene have been distributed over the years. This is one of 360 Currier and Ives originals in the Nationwide Insurance collection. Photo courtesy of Nationwide Insurance.



CHRISTMAS IN THE CITY

"Give me a light to shine on city streets; give me a word to make men live again; give me a note of love where hate has been; give me the grace to be a child again; give me Thy Christmas Hope." (Adalbert R. Kretzmann, in "The Lutheran Witness") Above, spectators look and listen as a choir sings Christmas carols beneath the 90-foot Yule tree in Rockefeller Plaza, New York City. (Photo courtesy New York Convention & Visitors' Bureau.)

BH TOPICS FOR JANUARY

THE BAPTIST HOUR sermon theme for January and February will be "Faith For These Times." THE BAPTIST HOUR sermon topics for January are:

January 1, "Journeying In to the Unknown" (Hebrews 11:8)

January 8 "The Narrow-Minded God" (Hebrews 11:6)

January 15 "Riding Out the Storm" (Hebrews 11:7)

January 22 "In Quest For The Best" (Hebrews 11:10)

January 29 "Believing The Impossible" (Hebrews 11:11)

Dr. Herschel Hobbs, pastor of the First Baptist Church of Oklahoma City, Oklahoma, is THE BAPTIST HOUR preacher.

SCRAPBOOK

A Gift For All

There was a gift for each of us left under the tree of life 2000 years ago by Him whose birthday we celebrate today. The gift was withheld from no man. Some have left the packages unclaimed. Some have accepted the gift and carry it around, but have failed to remove the wrappings and look inside to discover the hidden splendour. The packages are all alike: in each is a scroll on which is written, "All that the Father hath is thine." Take and live! —Bulletin, First Baptist Church, Syracuse, New York

THE LIGHT

The Light that shines from the humble manger is strong enough to lighten our way to the end of our days.—Vita Rays

CHRISTMAS EVE

The snow is full of silver light
 Spilled from the heavens' tilted cup
 And, on this holy, tranquil night,
 The eyes of men are lifted up
 To see the promise written fair,
 The hope of peace for all on earth,
 And hear the singing bells declare
 The marvel of the dear Christ's birth.
 The way from year to year is long
 And through the road so dark so far,
 Bright is the manger, sweet the song,
 The simple story to the Star.
 —Faith Baldwin

Christmas Bells

The time draws near the birth of Christ,
 The moon is full, the night is still,
 The Christmas bells from hill to hill
 Answer each other in the midst.

In The Heart

It is Christmas on the highway,
 In the thronging, busy mart;
 But the dearest, truest Christmas
 Is the Christmas in the heart.
 —Anonymous

LOVE

Christmas, my child, is love in action. . . When you love someone, you give to them, as God gives to us. The greatest gift He ever gave was the Person of His Son, sent to us in human form so that we might know what God the Father is really like! Every time we love, every time we give, it's Christmas. — Dale Evans Rogers

The Saviour's Family Tree

Oh isn't it a shame
 How many times we forget our Savior's Name.
 So many times we forget, when at our tables
 we do sit.
 We hurry through each day,
 Thinking only how to pass the time away.
 We do all the things that we want to,
 We forget what the Savior would have us do.
 Then one day, we hear Him say,
 "It's time my child you turn my way,
 I'm sorry this has to be,
 But seems as if you've forgotten Me."
 Now Oh how I remember The Savior's Name,
 It comes to me now so sweet and plain.
 He loves us so much.
 That He will always keep us in touch.
 Now He has stopped my hurrying pace,
 So I have time to look on His face,
 And Oh, I see such wonderful grace.
 The wonderful peace that I now know,
 The physical pain doesn't seem to show.
 I am so thankful that He Saved Me,
 and that I will always be,
 A Member of "The Wonderful Savior's Family Tree."
 By Betty Ruth Picketts Brown
 Thanksgiving Eve, November 23, 1966 while confined
 at William F. Bowles Hospital, Memphis, Tennessee

Shepherds

Shepherds at the manger,
 Where the Babe was born,
 Sang with many a change,
 Christmas carols until morn.—
 Henry W. Longfellow

Hinge Of History

The hinge of history is on
 the door of a Bethlehem stable.—Ralph W. Sockman.



IT IS GOOD to be children sometimes, and never better than at Christmas when His mighty Father was a child Himself. —Charles Dickens.

The Birth Of Christ

"The birth of Jesus is the sunrise of the Bible," says Dr. Henry van Dyke. "Towards this point the spirations of the prophets and the poems of the psalmists were directed, as the heads of flowers are turned towards the dawn. From this point a new day began to flow very silently over the world—a day of faith and freedom, a day of hope and love. When we remember the high meaning that has come into human life, and the clear light that has flooded softly down from the manger-cradle in Bethlehem of Judea, we do not wonder that mankind has learned to reckon history from the birthday of Jesus, and to date all events by the years before or after the Nativity of Christ."—A Church Bulletin, printed in Wesleyan Methodist.

MISSIONARY CHILD KILLED IN ACCIDENT

Robin Hooper, eight-year-old daughter of Rev. and Mrs. Dale G. Hooper, Southern Baptist missionaries, was killed Tuesday, December 13, in an automobile accident in East Africa.

Others involved in the accident are reported to be all right.

In addition to her parents, who do publication work in Nairobi, Kenya, Robin's survivors include two brothers, Rollin, 11, and Ryan, one and a half, and a two-month-old sister, Renee.

Mr. and Mrs. Hooper may be addressed at Box 30370, Nairobi, Kenya, East Africa. He is a native of Tuskegee, N.C.; she is the former Beulah Johnson, of Richmond, Va.



"AND THIS SHALL BE A SIGN unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger"—(Luke 2:12). Baptist Bulletin Service emphasizes the Christmas story on the cover of its Christmas edition this year. Every four months approximately 13,000 churches receive bulletins from Baptist Bulletin Service.—BBSB photo

Texas Has Biggest Month In Giving

DALLAS (BP) — Missions gifts from Texas Baptist churches in November were the largest of any single month in the history of the Baptist General Convention.

Announcement of the record \$1.12 million through the state convention's Cooperative Program during November highlighted sessions of the convention's Executive Board meeting here.

In major actions, the board elected two persons to positions on its staff, approved steps leading to an expansion program at a Baptist hospital, and heard plans for an association to link together the Baptist schools in Texas.

Robert D. Longshore of Littlefield, Tex., was elected to fill a vacancy in the convention's endowment and capital giving department. Longshore has been pastor since 1959 of the First Baptist Church of Littlefield, Tex.

The board elected George B. Joslin of Dallas as a full language missions department associate in ministries to the deaf.

A. B. Cash, Pioneer HMB Leader, To Retire In 1967

By Walter L. Knight
ATLANTA (BP) — Anyway you look at the retirement of A. B. Cash, veteran leader of Southern Baptists' thrust into new areas of the United States, it's a milestone.

One reason, the 65-year-old Georgia native is the only secretary the SBC Home Mission Board has had for its pioneer missions department. He retires from this position Jan. 1, and will be on special assignment until June 30, 1967.

Still another reason, Cash can point to significant accomplishments by Southern Baptists since 1940, when the denomination actually began its movement out of traditional Southern states, following laymen who had moved and called out for help in starting churches.

The help wasn't exactly fast in coming in the early stages, as debate raged over whether or not to enter these states where nearly a million Southern Baptist laymen had gone. The final decision came in 1951, when the SBC voted to give assistance to calls from any area in the nation.

Meanwhile, Cash had been pioneering his way through a number of churches, associations, and national ministries. Wherever he served he left the work strengthened, and usually formed basic guidelines and programs others will follow for years.

As a pastor for 20 years he served both a field of small rural churches and a prominent church. From 1944-48 he led the Columbus, Ga.—Phoenix City—Ala. area as superintendent of missions when 10 churches and 14 missions were started.

Former Baptist PR Man Is Cited For Work With USIA

WASHINGTON (BP)—Lloyd Wright, former public relations director for the Baptist General Convention of Texas, was presented a "distinguished service award" by the United States Information Agency for his work as director of press and publications for U.S.I.A.

Pakistani Christmas

By Mavis Pate
Missionary to East Pakistan Christmas in Pakistan is Different.

If you stood at a door in East Pakistan on Christmas morning, what would you see?

At a Muslim home (the vast majority of all homes in Pakistan): Even here, December 25 is not an ordinary day, for it is a holiday to commemorate the birth of Mohammed Ali Jinnah, "Father of the Nation." Baba (father) is home, free from work today. At noon he will go to the mosque for prayer and in the afternoon, to the stadium to hear speeches.

At a Muslim convert's home: Elias looks at his wife and nine-month-old son with some uneasiness. His father, a Muslim teacher, and brother have been dropping in frequently of late. They openly express the feeling that the baby belongs with them in a Muslim home and that they consider it their duty to take him there.

The Christmas gifts in Elias' household are a new sari for the wife (a recently baptized Christian), a vivid green suit for the baby, and Elias' own dazzling white Punjabi outfit. At 9:00 a. m. Elias will direct the opening of a special Christmas worship service. He is the assistant pastor of Immanuel Baptist Church, in Dacca.

At a Hindu convert's home: In this one-room rented house with thatch walls, there are three crepe paper decorations and a beautiful calendar picture of Christ in the spot of honor. The four children are proudly dressed in this year's only new clothes. Eleven-year-old big sister is home from a Christian boarding school.

Baba is leaving early for church, where he is custodian and usher. A radiant Christian, he has made arrangements for the love feast which will follow the worship service. He will stand by with a gracious and confident smile, ready to help any and all. The opportunity to worship his Saviour, a day to spend with his family, a few new clothes, the love feast—this is a good Christmas.

At a third-generation Christian's home: Though meagerly furnished, this is a mansion for him and his bride of six months. Twisted crepe paper and a crepe paper bell decorate it. He kneels in prayer, to prepare for this Christmas Day—his first Christmas as a pastor. He will preach Christ dynamically, as always. During the past year he completed law examinations and made preparation to enter the Baptist theological seminary in the Philippines.

At a Baptist church: Colorful and sparkling sari's decorate the women's side of the building, and their glow is reflected by the predominant white of the men's garb. Men, women, and children, having left their shoes at the door, sit gracefully and comfortably on straw mats. Crepe paper decorations hang from every available spot, and may adorn the building for months to come.

Every night during the past week the young people of the church met at a different home for a kirtane (hymn singing) and fellowship. Last evening, just at dark, there was pageantry and inspiration in a candle-lighting ceremony. All the boys and girls brought candles, set them aglow from "the Master's light," and placed them around the hand-rail of the church and on the fence outside. Then an old beggarman appeared with token gifts for all the children—Father Christmas sent by the Sunday School!

This morning at daybreak the young people awoke many

Christian families with their singing of "Hark! The Herald Angels Sing" and "O Come, All Ye Faithful" and many carols unknown to Americans. Now there is the worship service, and as soon as it is over the congregation will go to the mission house lawn for the love feast of chicken curry, rice, and a sweet. This is the fellowship highlight of the church year (for most of the participants, a food highlight also). Later, students from the Baptist Mission Industrial School in Faridpur will give a Christmas drama.

At a missionary home: The observance of Christmas started some time ago. There were holiday parties for the pastor and his wife, some nursing and medical students (including a Muslim), missionaries, and others. Probably the best activity of all was sewing scraps of material for some unsuspecting little girl's Christmas attire or improvising decorations—things like the jingle tree of tin can lids that fascinated neighbor children while in the making and now attracts the attention of many who pass the front gate.

The wonderfully packable aluminum Christmas tree, a touch of home, glistens above the fold-up manger scene like so many stars over Bethlehem.

In a moment we will leave for church. With the crisp, sweater-sleeve weather, the recorded Christmas carols in the air, the tree—is this America or Pakistan?

In some ways, Christmas in Pakistan is the same!

And in the heart of Christians everywhere, there is the same peace, joy, and goodwill.



"EVERYWHERE, EVERYWHERE, CHRISTMAS TONIGHT" — The artist who painted "Boy and Star" is Miss Doelia Castro, an illustrator for Methopress in Argentina.

Southwestern To Change Name In Basic Degree

FORT WORTH (BP) — Southern Baptists' largest seminary will change the name of its basic theological degree, the Bachelor of Divinity, to the Master of Divinity degree beginning with the fall semester in 1967.

The trustees of Southwestern Seminary here voted the shift in nomenclature in keeping with a trend within the American Association of Theological Schools.

The Master of Theology degree (Th.M.) will be continued and seminary work done on the Th.M. will be credited toward the Doctor of Theology (Th.D.) if the student is later approved for doctoral study.

In other action the trustees acknowledged the resignation of Randall Woodfin professor of theology, who will become a professor in January at the International Baptist Seminary, Ruschlikon, Switzerland.

Beacon Street To Light Steeple When Lottie Moon Goal Reached

The membership of Beacon Street Church, Philadelphia, will use something old and something new this year in support of the Lottie Moon Christmas Offering. A Christmas tree has been placed in the sanctuary to be lighted as the bulbs are sold by color.

A new and interesting variation has been added, also, that was brought on as the result of a desire to light the tall

church steeple. At their business meeting Sunday night, it was voted to install the lighting but to wait until the goal of \$425.00 is reached to turn on the switch. Upon reaching that goal, the person who contributes the final amount needed, will be allowed to throw the switch that places the lighting system into operation. The pastor is Rev. H. S. Rogers.

Meet Some Of Our Associational Music Directors

GEORGE

GRENADA

HUMPHREYS



CECIL E. DEAS
First Church
Lucedale



VERNON POLK
First Church
Grenada



JOHN T. BURKE
First Church
Belson

JACKSON

LAUDERDALE



J. T. HANNAFORD
First Church
Moss Point
MONROE



BERNIE O. PARKER
Oakland Church
Meridian
TISHOMINGO



EDWARD G. FRATHER
First Church
Aberdeen



CECIL MONROE
Route 1
Iuka

Additional pictures will be included in future issues of The Baptist Record.

FMB Approves Funds For Flood Victims In Italy

The Foreign Mission Board in its December meeting appropriated \$2,000 to help the victims of the floods that devastated northern Italy in November.

In Florence, city hardest hit by the disaster, eight Baptist families lost all or most of their possessions and others suffered less severe losses. Water rose about seven feet in the ground-floor auditorium of the Baptist church there, doing damage estimated at \$8,000.

Baptists in Grosseto, on the west coast between Rome and Leghorn, also suffered heavy property loss. Dr. Benjamin R. Lawton, Southern Baptist missionary, reported in an European Baptist Press Service release that many Baptist families in Grosseto, along with their fellow townsmen, lost all they possessed of commercial value, including stock in stores and cattle on farms.

The Baptist church building at Grosseto was not harmed, but the pastor's apartment sustained quite a bit of damage.

Thus far, no flood damage has been reported from the Baptist churches around Venice, but continuing rains have caused concern for that area.

Georgia Baptist Special Convention Idea Is Delayed

ATLANTA, Ga. (BP)—A request for a called session of the Georgia Baptist Convention to consider "the future financing of Christian education in Georgia Baptist colleges" has been delayed for further study by the Executive Committee of the convention.

The request had come from the board of trustees at Mercer University, which asked the Executive Committee to appoint a laymen - pastor study committee to study the financial problems of Georgia Baptist schools and report its findings at a special called session of the convention. The Executive Committee discussed Mercer's request at length, along with memorials from two Georgia Baptist churches about special "over and above" financial campaigns for Christian higher education.

The administration committee recommended that increased emphasis be placed on the Cooperative Program and the convention's capital improvements and endowment program as vehicles for financing Christian education without special appeals.

But none of the proposals was adopted. The entire matter was referred to the administration and education committees for further study, with a request for recommendations at the next Executive Committee meeting in March.

The annual session of the Georgia Baptist Convention, meeting in Columbus in November, had voted by a two-to-one margin against allowing its colleges to accept federal loans.

Mercer was seeking approval for a \$500,000 government loan to build a science center and Norman Junior College wanted to borrow \$300,000 from federal funds to erect a new library.

Mercer trustees have since voted to proceed with construction of the science center with funds on hand, hoping to somehow raise the additional \$500,000 needed before present funds are exhausted.

Maguire To Retire During Year 1967

JACKSONVILLE, Fla. (BP) — John Maguire, executive secretary of the Florida Baptist Convention for nearly 22 years, announced his plans to retire in one year, effective no later than Dec. 31, 1967.

Maguire, 68, made the announcement during a meeting of the State Board of Missions for the Florida Baptist Convention here.

In major business actions, the board met with the recently activated board of trustees for the proposed Baptist junior college at West Palm Beach, Fla., and voted to call a special session of the convention to consider a proposed charter for the new school.

Christmas Unlimited

Without telling the "why" of Christmas, how would you define it to someone who has never known it? How would you describe it? What color is it—red and green? Yes, these and so many more. What does it taste like—fruit cake and candy, turkey and pumpkin pie, cookies and sweet potatoes? That doesn't begin to tell it all. What does it sound like—bells, and organs, and chimes? Yes, but just saying the words like that fails miserably to get across the Christmas feeling.

Yet, are we sure that what we have is really the feeling of Christmas? If we but stop to analyze our seasonal happiness, many of us will realize that it is not Christmas, it is the widely held belief, gives us the right, once a year, to be "generous." Actually, we mean "extravagant," buying gifts we cannot really afford, often going into debt just for the brief, exultant experience of emulating the more wealthy. Many persons indulge in over-eating and drinking. Christmas, you know. Others take advantage of the season to slow down or halt their labors, not just on the holiday or the day before, but a week before and a week afterward. Little wonder, with all this self-indulgence, that the new year gets off to such a poor start.

Now let us add the "why." Let us go to Bethlehem, to the Manger, and see the tiny Babe wrapped in swaddling clothes. How does our Christmas feeling "measure up" now? Would we be happy if this was all of Christmas? Or do we, like so many others, find that Christ interferes with our enjoyment of the holiday?

Christ IS all of Christmas! Christmas is not limited to taste, sight, sound or touch. Christmas unlimited is the love of God incarnate in Jesus Christ, to be embraced with the whole heart; not just for a season, but forever.—A Church Bulletin, printed in Wesleyan Methodist

Legion Of The Lonely Abroad At Christmas

By William Stringfellow

The irony of Christmas, as it is now so commonly observed, is its loneliness. It should not be so. For what Christmas really means is that no man is ever alone. Christmas means God with us. Christmas means Emmanuel. — Presbyterian Survey

The symptoms and symbols of loneliness are legion of Christmas-time. Frantically searching shoppers confront distracted and preoccupied salespeople. The crowds on the sidewalks and in shops and churches, like all crowds, are inherently anonymous. There are the homeless, too: the servicemen overseas, the prisoners, the insane, the hospitalized, and all those consigned to wait on others. Many people must work on Christmas, just as any other day.

Loneliness are homeless every day, of course, but seem more conspicuous at Christmas: the derelicts, the orphans, the indigent, and all those beneficiaries of Christmas charities. The nameless sit solemnly alone in the automatons and cafeterias of every city and munch "turkey with all the trimmings" for 88 cents.

These are the obvious lonely, but they are by no means the most numerous, nor necessarily the most pathetic. Those at home on Christmas often suffer loneliness as well, especially those for whom Christmas has become an elaborate and expensive preparation for a celebration that never comes to pass.

So much has to be done in getting ready for Christmas that the rituals of preparation have displaced observance of the holiday, and Christmas has become an anti-Christmas.

The commercialism of the Christmas season partially accounts for this. I do not now particularly complain of Christmas in America because of its vulgarity, but rather because of its tyranny. So much time and attention is elicited by the stimuli of commercialism that people little realize the meaning of Christmas in any sense other than the purchase and exchange of commodities.

Loneliness is that personal isolation and alienation in which, it seems, there is no one at all—least of all one's own self—to affirm and love one's own existence as it is. Loneliness is the radical fear of others. Christmas, according to the gospel, is about this very issue and not about all the other things, as good or interesting as they may be, to which the name of Christmas has become attached.

Christmas is about the gift of God in affirming and loving men, as they are, wherever they are, whatever their estate, wherever they be, in a way which defeats both the power and fear of death in a man's practical life.

Macedonia Holds Choir Clinic

Macedonia Church of New Choctaw Association had a Choir Clinic during the week of December 5-9. Dr. Edwin McNeely of Newton led in the clinic. Average attendance was 37.

"Dr. McNeely did an excellent job, and the church members enjoyed it. They are planning a similar school in the spring," states Rev. Clay Gibson, pastor.

Miss Mattie Ann Anderson is the music director.

HomeMissionGradedSeries

Books and teacher's guides for our mission study on the Great Lakes Area are available from the Baptist Book Store. The Adult and Young People's Books are \$7.50. The Intermediate, Juniors, and Sunbeam Books are \$5.00. All teacher guides are \$4.00.

One third of our nation's total population lives in the Great Lakes Area. From this area spring vital, political, economic, cultural, and sociological currents in American Life. We need to know more about Southern Baptist response to such great opportunities for advance.

The January Edition of Royal Service, The Window, Tell and Sunbeam Activities have suggestions that will help you plan and publicize the mission study. The helps are in the Leadership Section.



HIS UNSPEAKABLE GIFT
"THANKS be unto God for his unspeakable gift." (2 Cor. 9:15)
This gift is available on Christmas Day and every day of the year. (Home Mission Board photo, by Tom Baker, artist)

Missionary Operates Ham Radio

By Sammy Simpson, Missionary, Casilla 503, Quito, Ecuador
WA4PXR, WA4PXR-HC1SX, Quito, Ecuador, calling. Are you in there, Don?
This has been a frequent sound around our house for the past year; and it differed only in the last call letters for the year previous while we were in San Jose, Costa Rica. I, HC1SX, Sammy Simpson, would like to tell you of how and why I became interested in amateur radio.
I first became interested in "ham" radio as I was finishing my graduate studies and experience in agronomy at Mississippi State University, Starkville, Mississippi, previous to our appointment as foreign missionaries with the Southern Baptist Convention. A missionary from Ecuador, Jim Muse, HC1CM, wrote and suggested that I try to find a "ham," an amateur radio operator, in the city with whom we could make a schedule to talk. After finding a ham, who is a member of the First Baptist Church in Starkville, Mississippi, Ray Roach, K5VVM, and talking with Jim in Ecuador several times, I became very interested in the possibilities of amateur radio. So I began to talk with Ray about license requirements and the necessary equipment.
I spent several weeks



Mrs. G. T. Tindle

Joins Staff At Meadville

Mrs. Gregory T. Tindle has accepted the position of church secretary at First Church, Meadville.
Mrs. Tindle is the wife of Gregory T. Tindle who is on the faculty of Franklin High School. They moved to Meadville after attending Delta State College, Cleveland.
Rev. Milton Williams is Meadville pastor.

talk across the miles, allowing grandparents to talk to our children without any problems.
After a few days on the air in Costa Rica, I had a QSO, a talk on the radio with another ham, with Dr. Don Wennerberg, WA4PKR, DeFuniak Springs, Florida, a Baptist deacon with a real zeal for serving missionaries by ham radio. We began to meet immediately after lunch every day possible to handle any traffic, emergency or other messages that needed to be handled faster than possible by mail, and phone patches, a method by which an individual in one locale may talk through ham radio by telephone to another person in a distant locale. As the weeks passed, other missionaries began to check in and handle traffic on our small but growing net. We felt a deep personal appreciation for this net when my wife, Sue, went to the hospital in Memphis, Tennessee, for three weeks leaving our two boys and me in Costa Rica. During these three weeks we were able to talk daily through the efforts of Bob Moran, WA4VEJ, a fine Baptist ham located in Memphis.
In addition to weekly contacts with our families, these

Christmas Giving

Gift-giving that becomes a burden loses significance. Giving should be a joyous and spontaneous act of love. One very busy man gives checks, because he says, "Christmas crowds frustrate me and I waste hours trying to make decisions; but I love giving nice, clean, efficient checks." However, he does not hand out cold, prosaic ones emblazoned with his firm's name; nor does he resort to a flourish of holly and mistletoe. He has special ones printed which carry a short Biblical quotation. He uses only enough of the quotation to arouse the recipient's curiosity. One year his checks read: "Every man according as he purposeth in his heart . . . (II Corinthians 9:7). Other years he has used: "But the fruit of the Spirit is love . . . (Galatians 5:22); . . . This gentleman says it is most gratifying when, weeks later, someone will say to him, 'That quote! I simply had to look it up to find out the rest of it—and, you know, I got to reading the Bible.' — Irene McDermott, 'The Value of Gifts,' Science of Mind, 12:64, printed in Quote

THE SUNDAY SCHOOL LESSON—

Born This Day... A Saviour

By Clifton J. Allen
Luke 2:1-40

The announcement to the virgin Mary, by the angel Gabriel, that she would become the mother of the Messiah seemed an impossibility. Though betrothed to Joseph, she was unmarried. We learn from Matthew's Gospel that Joseph obeyed the instruction of the angel of the Lord and took Mary as his wife to shield and protect her in keeping with the purpose of God. The child conceived by the Holy Spirit was thus born in fulfillment of God's promise to redeem his people. The incarnation is the miracle of the ages.

The Lesson Explained

Jesus' Birth
Luke locates the exact time of Jesus' birth. He records historical details to emphasize the facts related to this timeless event. These facts in secular history have been confirmed by competent research. Putting these facts and many others—in various passages—together, we learn that Jesus' birth occurred about 5 or 6 B. C. In keeping with the custom of the Jews, everyone went to the city of his family or tribe to be enrolled in the census. Joseph and Mary thus went to Bethlehem.

Good News
Verses 8-14
The good news of Jesus' birth never grows old for those who are spiritually sensitive to the sublime grandeur of God's wondrous ways and works. An angel of the Lord, in a blaze of the glory of the Lord, appeared to the shepherds. No wonder they became frightened. But the angel calmed their fears and announced "good tidings of great joy, which shall be to all people." The good news was the fact that a Saviour had come, "which is Christ the Lord." The word "Saviour" emphasized Jesus' saving mission.

Wondrous Beauty

Verses 15-20
With the recession of the angels into heaven, the shepherds resolved to go immediately to Bethlehem and see the marvelous thing which the Lord had made known to them. They found Mary and Joseph, and they found "the babe lying in a manger." Then in joy they began to make known the word which had been spoken to them about Jesus. Their wonderful story occasioned wonder on the part of those who heard it. Mary pondered the meaning

of the things they said and treasured these meanings in her heart.

There was, indeed, reality in the birth of Jesus. Something happened! Something happened of so great significance that there was announcement by a messenger sent from heaven, a miraculous manifestation of light to attest it, and an anthem by a heavenly choir to interpret it. Something happened that marked a point in history and affected the destiny of mankind. The world has never been the same since that wondrous event in Bethlehem on that holy night when Christ the Saviour was born.

Truths to Live By

Jesus Christ is the world's Saviour.—There is the greatest danger that this sublime truth will become too familiar to us. We will take it for granted. It will seem commonplace. We may become so preoccupied with personal concerns—even intoxicated by the love of pleasure—that we become dull of hearing the good news. We need a new awareness and a fresh conviction about Christ as the world's Saviour. There is no other Saviour, no other way of eternal salvation.

The birth of Jesus means that God is with us.—His birth brought God down to man's level, that man might see God as a living person, as perfect love and righteousness, as faithful friend. It meant that God's love reaches to the point of willingness to be involved in the sins and sorrows and conflicts and sufferings of humanity. God is with us, and he rightly deserves our adoration and our devotion; and he wants supremely our love and our trust.

Revell Accepts Second, Tupelo

Rev. Cliff Revell, pastor of Longview Church of Pontotoc, for the past three and one-half years, has resigned to accept the pastorate of Second Church, Tupelo. He and his wife and their four sons will move on the new field and assume their duties the last week of December.

Revell was called as the first full-time pastor of the Longview church in June of 1963. Since then the Sunday school enrollment has increased by over 60 per cent, the Training Union enrollment has increased by over 100 per cent, and the W.M.U. has increased by over 100 per cent. Under the direction of Mrs. Revell, a music-ministry, which before was nonexistent, has been developed and now enrolls 65. The church has also added a new, brick, two-story educational building upon which the total debt is now less than \$2,000.

Rev. and Mrs. Revell have both been active in the associational work of Pontotoc County. She has served for two and one-half years as youth director of the association. He is serving his fourth term as Chairman of Evangelism and his second term as trustee of the Mississippi Baptist Seminary. He also serves as president of the Pontotoc County Baptist Pastors' Conference.

The Golden Rule

For most of us it can be a Happy Christmas if by happiness we mean that we have done with doubts, that we have set our hearts against fear, that we still believe in the Golden Rule for all mankind.—Franklin

Sunday Reports

Sunday School Attendance Training Union Attendance Additions To The Church

| | December 18, 1966 | December 11, 1966 |
|------------------------|-------------------|-------------------|
| Belmont, First | 328 | 31 |
| Bethel, (Rankin) | 58 | 31 |
| Biloxi, Emmanuel | 779 | 130 |
| Bond | 66 | 20 |
| Cleveland: | | |
| Morrison Chapel | 148 | 92 |
| Columbia, First | 674 | 170 |
| Columbus | 313 | 193 |
| Antioch | 113 | 128 |
| First | 778 | 235 |
| Crystal Springs, First | 540 | 125 |
| Forest | 445 | 120 |
| Grenada: | | |
| First | 505 | 221 |
| Guilford, First | 255 | 71 |
| Guilford, Grace | 318 | 94 |
| Handabore | | |
| Hattiesburg: | | |
| Central | 398 | 305 |
| First | 551 | 196 |
| Main St. | 777 | 71 |
| Main | 702 | 262 |
| Mission | 15 | 14 |
| South Avenue | 214 | 114 |
| Sunrise | 162 | 90 |
| Jackson: | | |
| Alla Woods | 1021 | 342 |
| Brarwood Drive | 326 | 178 |
| Broadmoor | 1265 | 127 |
| Colonial Heights | 361 | 94 |
| Crestwood | 316 | 117 |
| Daniel Memorial | 614 | 128 |
| First | 1420 | 328 |
| Forest Hill | 322 | 79 |
| Hillcrest | 563 | 197 |
| Highland | 399 | 186 |
| McLaurin Hts. | 15 | |
| Lakeview Men | 154 | 159 |
| Midway | 366 | 189 |
| Morrison Heights | 409 | 232 |
| Oak Forest | 1023 | 232 |
| Parway | 319 | 131 |
| Robinson St. | 370 | 179 |
| Southside | 388 | 204 |
| Van Winkle | 403 | 186 |
| West Jackson | 309 | 75 |
| Woodland Hills | | |
| Kosciusko: | | |
| Parway | 196 | |
| First | 483 | 172 |
| Main | 465 | 156 |
| Chapel | 18 | 16 |
| Laurel: | | |
| First | 496 | 186 |
| Highland | 329 | 182 |
| Magnolia St. | 273 | 124 |
| Second Avenue | 343 | 144 |
| Missions | 120 | 85 |
| Trinity | 174 | 88 |
| Long Beach, First | 319 | 79 |
| McComb: | | |
| Locust St. | 189 | 92 |
| Naville | 219 | 126 |
| South | 224 | 75 |
| Morton, Springfield | 158 | 27 |
| Mt. Creek (Rankin) | 92 | 48 |
| Pearl | 374 | 171 |
| Ruth | 206 | 94 |
| Sandersville | 194 | 129 |
| Sardis (Copiah) | 56 | 35 |
| Starkville, First | 421 | 210 |
| Sunshine (Rankin) | 162 | 117 |
| Tupelo: | | |
| Calvary | 403 | 174 |
| First | 468 | 170 |
| Vicksburg: | | |
| Bowling Avenue | 465 | 202 |
| West Point, First | 267 | 194 |
| Cleveland: | | |
| Morrison Chapel | 126 | 76 |
| Columbia, First | 686 | 200 |
| Columbus | 336 | 121 |
| Houston, First | 340 | 148 |
| Mission | 271 | 122 |
| Parway | 79 | 30 |
| Iuka | 263 | 143 |
| Kosciusko, First | 406 | 142 |
| Main | 403 | 127 |
| Maple St. | 13 | 15 |
| Glade | 199 | 97 |
| Highland | 443 | 183 |
| Second Ave. | 255 | 136 |
| Lyon | 213 | 97 |
| Petal-Marvey | 267 | 79 |
| Main | 263 | 61 |
| Memorial Dr. | 23 | 18 |
| Pontotoc, First | 401 | 178 |
| West Heights | 263 | 76 |
| Ruth | 33 | 29 |
| Tupelo, East Heights | 402 | 198 |
| First | 402 | 198 |
| West Point, First | 340 | 190 |
| West End | 266 | 124 |
| Woodville | 226 | 90 |

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Every person with the armed forces in Vietnam needs news from home.
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BAPTIST WORK SPREADS ALONG LAKE TANGANYIKA



THE ADMINISTRATION BUILDING of Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, forms the backdrop of a video-taped interview between Dr. Paul Stevens, left, Executive Director of the Radio-Television Commission, and Dr. John D. W. Watts, president of the Seminary. Ruschlikon is just outside Zurich. The seven-acre campus overlooks beautiful Lake Zurich. The interview documentary was telecast on THE SOUTHERN BAPTIST HOUR, Sunday, December 18, at 12:30 p.m., EST, on NBC.



CONSTRUCTION BEGINS—President W. L. Compere is shown presiding at brief ceremonies marking the beginning of work on the Fine Arts Building on the campus of Clarke College, December 15. The structure will have 13,000 feet of floor space and will cost well above \$200,000. Completion will require six months or more. The large crowd of students, college official personnel and visitors stood directly in front (south) of Dr. Compere and are not shown in the picture. The group, a part of which is shown, to Dr. Compere's left (east) was the choir for the occasion.

Lake Tanganyika was beautifully calm at six o'clock on a Sunday morning. The twin outboard motors of Wajumbe (Ambassador), a 17-foot launch given by Baptist boys in Tennessee, were working perfectly. Southern Baptist Missionary Carlos R. Owens was off to visit a lake village 35 miles north of his home station, Kigoma, Tanzania.

He was going by invitation. Twenty-two of the villagers had signed a statement that they wanted a Baptist witness in their town. Three had come as envoys to Mr. Owens. Now the date set for his first visit had come.

He cruised up the lake, stopped once to pick up a Baptist pastor who had relatives in the village, and at 9:30 reached his destination. On a beautiful beach, shaded here and there by nut palms, 100 people waited—the 22 men who had signed the petition, their families, and others who turned out just to admire the sleek white boat.

Across the beach, in the shade of a huge mango tree, a meeting area had been arranged, with a little table, some handmade chairs and stools, and tree trunks and an overturned dugout canoe provided a few more seats. Those who had invited the

missionary found places there, and a government official began to question the Baptist representatives (it is necessary to obtain governmental approval for any new church work). At one point the official read aloud for nearly 20 minutes from a booklet on Baptist beliefs, from time to time pausing and looking at the crowd and nodding in approval of what he had read. Then others asked questions.

After two hours of discussion, the villagers drew together and conversed in their local dialect, which the missionary could not understand. Then they announced they

wanted to be Baptists, and they asked for instruction and help in starting a church. The crowd grew to more than 200 when Mr. Owens and his pastor friend departed. A local leader, the last to bid them good-bye, said, "We thank you for coming. Surely you are doing God's work, and we like that for our village." Then Wajumbe headed for

home. "We still must write some letters and get approval from sundry government offices before we can proceed," says Mr. Owens. "But the wheels are rolling. I am confident those 22 people have committed their hearts and lives to Christ. In time, we'll have a church in that village, winning others to him."

Off The Record

In a surprising number of cases there is no essential difference between the head of a city business and a farmer. Here is what an investigator for the Anti-Poverty Commission discovered. He went into the country to check reports that a farmer was paying his help below standard wages. He was introduced to all of the hired hands.

"This here is Gordon," said the farmer. "He milks the cows and works in the fields and he gets \$45 a week."

"This is Billy Joe, the other hired man. He works in the fields and tends the stock and he gets \$40 a week."

"And this young lady is Sue Ann. She cooks and keeps house and she gets \$30 a week, room, and board."

"Fair enough so far," said the inspector. "Is there any one else?"

"Only the half-wit," answered the farmer. "He gets \$10 a week, tobacco, room, and board."

"Aha," said the inspector. "I'd like to speak to him."

"You're talking to him right now," replied the farmer.

—The Curtis Courier
LAUNDRY sign: "We do not tear your laundry with machinery. We do it by hand."

THE FIR TREE

While the fir has long been a Yuletide symbol, early Christmas trees bore no lights. Martin Luther began the custom around 1530. Walking in the forest one night, Luther became so impressed with the beauty of the stars twinkling among the trees, that he went home and hung candles on a small fir so that he might share the experience with his children.



NAMED "MOST OUTSTANDING ALUMNUS OF THE YEAR" at William Carey College's Homecoming Day, Saturday, December 3, was Miss May Detherage, class of '32. Shown admiring her trophy with her is Carey 1966 Alumni president Dr. Elvin E. Smith of Jackson. Miss Detherage, manager of the Baptist Book Store in New Orleans, is the author of a recently released book, **SUN-RISE TO STARLIGHT**.

700 In Venezuela Profess Christ

A brujo — practitioner of witchcraft—in Santa Barbara, Venezuela, has closed his shop, in the neighborhood of the Baptist church. No more spells and potions for him. He has put his trust in Christ.

The brujo is among more than 700 persons throughout Venezuela who professed faith in Christ during an evangelistic crusade in 21 Baptist churches, October 16-November 6.

The converts include a U.S. Peace Corpsman who was led to Christ through the preaching of a guest evangelist from Chile.

Translator Denied Nigerian Visa

CAPETOWN (EP)—A South African missionary and linguist for the Wycliffe Bible Translators of the U.S. has been denied a visa to go to Nigeria for a Bible translation project.

Keith Forster, a 27-year-old layman, said his request for a visa was turned down by government officials. He planned to stay in Nigeria for a number of years to translate the New Testament into one of that nation's several tribal tongues. He will seek a visa instead for New Guinea or Colombia.

DEVOTIONAL—

"Come, Let Us Adore Him"

By James L. Terpo, Supt. of Missions, Panola County

Matthew 2:1-12

The birth of Christ means different things to different people. Many try to see Jesus in beautifully wrapped packages under the Christmas tree. Children wish to see Him in the toys they receive. Others try to find their meaning of Jesus' birth in dropping a few coins into an offering plate to provide a gift or food for some less fortunate family. Then there are those who try to find meaning in the music that fills the air during the Christmas season. Perhaps all of these have some meaning and worth. However, the Christian will look upon the birth of Jesus with more interest and concern. We see God's love reaching out to us in the birth of His only begotten Son. Therefore, it is only appropriate for the Christian to give his best to the Lord in service.

The reaction of the Magi on seeing Jesus was an attitude of worship, they "fell down, and worshipped him." Then opening their treasures, they presented the choicest gift for Him who was "born King of the Jews." But Jesus became their King also. Surely such a choice gift must represent the stewardship of life as God would require our best in His service.

The second gift that they offered was frankincense, long a symbol of prayer. The Magi had made contact with God through His Son, Jesus. Later on, in Jesus' ministry, He was to say "no man cometh unto the Father but by me." Therefore in this gift we see the hope of the promised Saviour fulfilled.

The third gift the Magi offered was myrrh, said to be used as a salve in healing and also in the preparation of bodies for burial. It is also believed to be a symbol of suffering. This being true, Jesus came to suffer as our sin bearer. So in all three of the gifts we see symbols of God's plan to provide redemption through Jesus.

What a wonderful day it would be for all of us if this year we would honor our Saviour as "King of kings and Lord of lords." We can also be good stewards of Christ by sharing Him with a needy world. Surely all of us could say with Charles Wesley in the hymn:

"Hail, thou long expected Jesus,
Born to set Thy people free;
From our sins and fears release us;
Let us find our rest in Thee.
Israel's strength and consolation,
Hope of all the saints Thou art;
Long desired of ev'ry nation,
Joy of ev'ry waiting heart."

Names In The News

Rev. and Mrs. J. T. Harvill, missionaries to Mexico, returned to the States in early December on medical leave. They may be addressed, c-o Mrs. W. W. Crum, Humphrey, Ark. Mr. and Mrs. Harvill are natives of Humphrey; she is the former Catherine Crum. When they were appointed missionaries in 1961 he was pastor of Leno Lake (Ark.) Baptist Church.

Rev. and Mrs. John A. Parker, missionaries, planned to fly to Chile December 9, following a furlough in the States. They may be addressed at Casilla 9796, Santiago, Chile. He is a native of Lucedale, Miss.; she, the former Ruby Hayden, is a native of Pickton, Tex. They were appointed missionaries in 1942. At that time he was pastor of a church in Pound, Va.

Missionary Harold A. Raley was the main speaker at the William Carey College Chapel hour Thursday, Dec. 8, at 10:00 A.M. Raley is treasurer of the Taiwan Baptist Mission (administrative unit of missionaries). He also serves as pastor of True Light Baptist Church, Taipei, and has charge of the Baptist conference grounds at Grass Mountain, about five miles from Taipei. He is married to the former Frances Bibb of Drew, Mississippi. They have four children.

Miss Elaine Stan, missionary journeyman, has moved from Kyoto to Fukuoka, Japan, where she teaches English at Seinan Gakuin University, a Baptist school. Her address is Seinan Gakuin, Nishijin-machi, Fukuoka, Japan. Born in East Chicago, Ind., she lived in Highland, Ind., while growing up. She was employed by the Foreign Mission Board in 1965, following her graduation from Mississippi State College for Women, Columbus.

Rev. Tom Dunlap on December 17 marked his fifth anniversary as pastor of First Church, Natchez.

Rev. and Mrs. James P. Gilbert, missionaries who are opening new work in Ecuador's El Oro Province, may now be addressed at Casilla 27, Machala, Ecuador. Son of a Baptist minister, he was born in Marion County, Mississippi, and lived in Mississippi, Louisiana, and Alabama during childhood; she, the former Dorothy Smith, daughter of a Baptist minister, was born in Memphis, Tenn., and lived in Tennessee and Mississippi while growing up. When they were appointed missionaries in 1957 he was pastor of First Baptist Church, Clara, Miss.

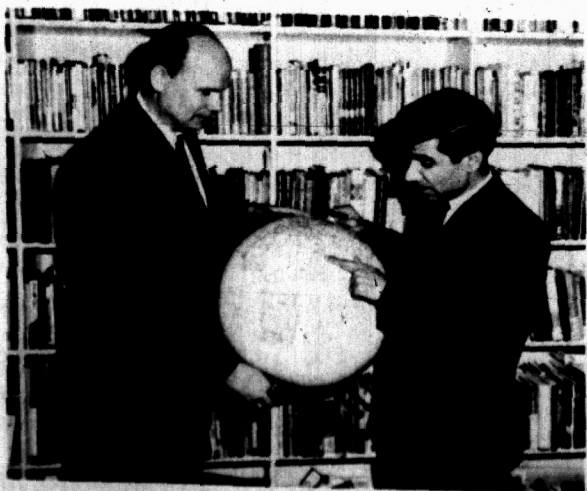
Mrs. Elma Lois McKinstry of the Blue Mountain College faculty has recently accepted appointment to the Mississippi English Commission.

The general purpose of the Commission, originally appointed by the association of colleges, is strengthening English instruction in the colleges and secondary schools of the state.

Two Mississippi students attending Louisiana State University have been named to the Freshman Baptist Student Union Council of LSU. They are Susan Hyatt, daughter of Mr. and Mrs. Ed Hyatt of First Church, Bixby, and Billy Tom Fancher, son of Mr. and Mrs. J. K. Fancher, Jr., of First Church, Columbus. Miss Hyatt is serving as enlistment chairman and Fancher is music chairman. BSU Director is Frank Horton, a native of Drew.

RELIGIOUS REMARKABLES — By Scheel

T. M. REG. U. S. PAT. OFF.



REV. ANIS SHORROSH of Jerusalem, Jordan, (right) points out his homeland to Claude Townsend, president of the Mississippi Baptist Convention, as they confer in the Baptist Record editorial offices. Shorrosh, who is former pastor of the Jerusalem Baptist Church, and now is giving his time to evangelism, was in the United States filling several speaking engagements before going to Mexico in January for some meetings and then returning to Jordan. He attended the World Evangelistic Congress in Germany and filled some engagements in England before coming to the U.S. He will speak on Channel 3, Jackson, at 8:30 a.m. on Christmas Day. Shorrosh is a graduate of Clarke and Mississippi Colleges and of New Orleans Seminary.



Kreole, First, Breaks Ground

On Sunday, November 20, Kreole, First Church, Jackson Association, had a groundbreaking service followed with dinner on the grounds. This is the continuation of a project that started one year ago with the purchase of an eight-acre site on Kreole Avenue.

A complete church structure will be built on this new site with a floor space of 11,000 sq. ft. The new \$136,000 plant is designed to care for 400 in study and training.

A home already located on the new property is now being used as a parsonage. The congregation has also voted to change the name of the church to the Kreole Avenue Church. Louis Clay, a member of the church will superintend the construction of the building. Options have already been received on the purchasing of the old buildings located on George Avenue.

Pictured above are members of the Building Committee, along with the pastor and members of the congregation. They are, from left to right, Rev. Joe Blackwell, Louis Clay, Willie Smith, Mrs. Ben Hammond and Shelby Stringer. Members of the building committee not pictured are, Chairman, Andrew Dunn, Earl Garrison, Wesley Bush, and Mrs. A. J. Moody.

Churches In The News

Liberty Church, Winston Association, ordained two deacons Sunday December 11: Wade Yarbrough and Dale Perkins. Rev. Leo Barker, pastor of Noxapater Church, preached the ordination sermon; Rev. J. W. Nolen, pastor of Evergreen Church, gave the charge to the deacons; and Rev. I. G. Smith, pastor of Bethel Church led the ordination prayer. Rev. M. H. Walmon is pastor at Liberty.

REVIVAL RESULTS

Beulah Church, Simpson County: Nov. 23-27; two by letter; six professions of faith; and numerous rededications. Rev. Walter D. Gurley, pastor and evangelist.

Grenada, Emmanuel: Rev. Ed Vallowe, Forrest Park, Georgia, evangelist; B. Betts, Indianola, singer; 13 additions by letter; 16 by baptism; numerous rededications; "some decided to give up cigarettes, and many young people made decisions"; Rev. Harris Counce, Jr., pastor.

Christmas Carols

The exchanging of Christmas cards began in England in the 1840's. Christmas cards were first introduced in the United States by Louis Prang, a German immigrant who settled in Roxbury, Massachusetts. Often called the "Father of the American Christmas Card," Prang printed his first "Seasons Greetings" in 1873.